

THE
Juvenile Instructor

VOL. 64

FEBRUARY, 1929

NO. 2





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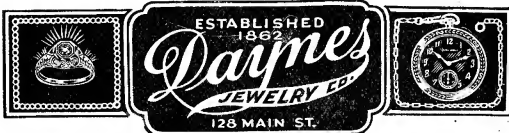
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The Sandman surprises Mary-Jane

THE Sandman had been acting strangely all winter. Every week he set out on a trip with a bowlful of—hard to guess what, but it *looked* like snow!

Mary-Jane was puzzled, and one day she followed the Sandman and his mysterious bowl.

Far south they went—to a beautiful country where flowers were blooming, to a house where a little boy lived. Mary-Jane, following very softly, saw the Sandman give the bowl to the little boy. Then she saw the little boy begin to eat—it *certainly* looked like snow!

Mary-Jane could keep quiet no longer. "You mustn't eat *snow*!" she called out, and such a start as the Sandman gave! Then he laughed—and laughed.

"I told you it looked like snow!" he said triumphantly, to the little boy. And turning to Mary-Jane—"He's never seen snow down here, of course, so I told him I'd bring him something just like it. It's really *Jell-O Snow—Pudding!*"

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I dwell in the heart of the tiny child
I shine through its eyes and say,
Dear mother, you're all the world to me
And my kiss is for you today.

I go to the needy and sick and lone
In the guise of a smile or a song,
And I go in the form of a sunbeam bright,
To gladden the hours along.

I sit by the bed of the dying, too,
And I hold their thin hands in mine,
While the shadows of night come on apace
After the day's decline.

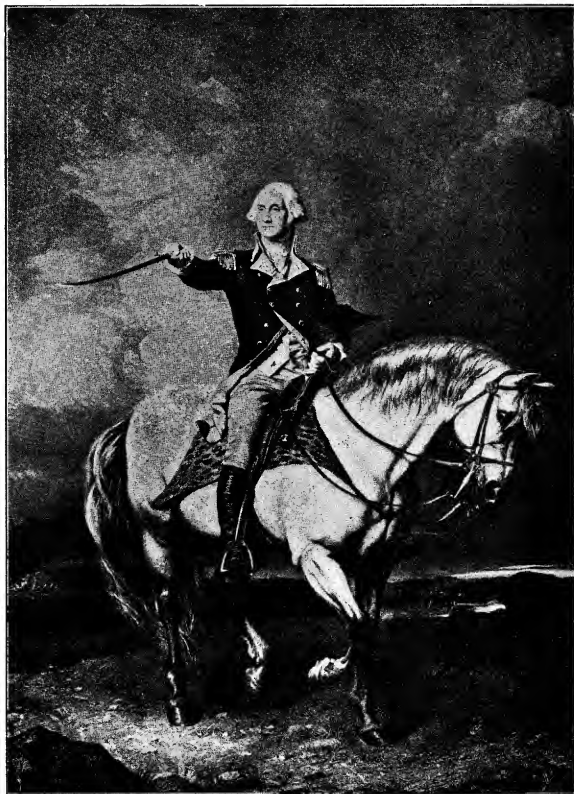
I dwell in the hearts of millions of men
And they serve the world through me;
No thought of one's self can enter in
If they will but follow me.

I live in the heart of every rose,
Their perfume I scatter, too;
I dwell with the birds that sweetly sing,
Bringing joy to each of you.

I give my small gift to everyone,
It matters not what their creed;
They need but to make a place for me
And I will then plant the seed.

Through me alone man finds the way
To happiness and peace,
As long as I live I will serve and give
And my efforts will never cease.

—*Ida R. Aldredge.*



GEORGE WASHINGTON *From Painting by Gilbert Stuart*

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George Washington, the Good Scout

By H. R. Merrill

In these days when Boy Scouts have shown the world what helpful boys and men are, if we find anybody who measures up fully to what we think a boy or man ought to be we call him a *good scout*. It is not out of place, therefore, in my opinion, to call George Washington, the "father of our country," a good scout.

Had we been living in Virginia about 200 years ago perhaps we should have heard of the birth of this little fellow. No doubt we should have said, "Well, the Washingtons have another son," and might have forgotten all about the boy for a time, at least, for when the little fellows are born nobody ever knows just what they are going to amount to. There is no way of telling while they are tiny and red-faced whether they are going to be "good scouts" or not, for in the beginning all are very much alike.

This boy, however, had a great advantage over some boys. He had a wonderful older brother who was also a good scout. His name was Lawrence Washington. Little George grew up along with this older brother of his and all he had to do was to imitate his brother. Do you know, I believe that inheritance of an excellent brother was more important to George and to the American people than the inheritance of lands which George received when his father died.

As boys grow they begin to reveal their quality. George Washington was no exception. He was an active fel-

low, one who liked to run and jump and ride and fence with swords. He became especially fond of fox hunting, which was then very popular, and best of all, he liked to hear good stories. Here again George was lucky, for he had a kinsman and friend who was an excellent story teller, one who had seen life in many places and could tell about it in an interesting manner.

From this story teller and from his brother Lawrence, he got the idea that he would like to be a great soldier or a great sailor. At last the opportunity for him to enter the navy came to him. His widowed mother consented. George got ready, had his things packed and his heart set upon this great career which seemed opening before him. Then his mother's heart failed her. She thought of her boy out on the rough sea with rough men. She called George in and told him that after all she would rather he would not go.

George was a good scout. He was more than obedient,—he was obedient, reverent, loving, and many other things combined. He unpacked his luggage and that beautiful dream of being a great admiral was allowed to fade away, but—he was saved for America to be the most loved general who ever headed an army.

Had we been wandering around in the woods about 176 years ago this winter in the eastern part of the United States, we might have come upon this young man and his friend, Mr. Gist,

doing actual scout work among the French and the wild Indians along the Alleghany river. On this expedition he showed himself to be so cool and resourceful that he impressed his personality not only upon the governor of his state but upon many of his people. Washington Irving, who was sixteen years of age when Washington died, has this to say in his biography: "We have been minute in our account of this expedition (speaking of the one I have just mentioned) as it was an early test and development of the various talents and characteristics of Washington.

"The prudence, sagacity, resolution, firmness, and self-devotion manifested by him throughout; his admirable tact and self-possession in treating with fickle savages and crafty white men; the soldier's eye with which he had noticed the commanding and defensible points of the country, and everything that would bear upon military oper-

ations; and the hardihood with which he had acquitted himself during a wintry tramp through the wilderness, through constant storms of rain and snow, often sleeping on the ground without a tent, in the open air, and in danger from treacherous foes—all pointed him out, not merely to the governor, but to the public at large, as one eminently fitted, notwithstanding his youth, for important trusts involving civil as well as military duties. It is an expedition that may be considered the foundation of his fortunes. From that moment he was the rising hope of Virginia."

In other words, he had marked himself as being a good scout. His later career which led him to the highest place in the affections of a nation and one of the highest in the esteem of the entire world, was merely an extension and rounding out of those qualities which made him a good son, an appreciative brother, an excellent scout.

Scout Boys

By Bertha A. Kleinman

There are many George Washingtons, many indeed,
Boys who can govern and boys who can lead,
Boys who are known on the land and the sea,
But somehow when heroes are mentioned to me,
I think of the boys who went into the fray,
To never command but to only obey,
The boys who could follow and bleed and be true—
Whatever their names—they were Washingtons, too.

There are Abraham Lincolns all over the land,
With never a nation at arms to command—
The Scout Boys who serve with no thought of applause,
With each day the good turn no matter the cause,
Our splendid defenders in conflict to be—
No matter their names—they are Lincolns to me.

There are princes all over, in your town and mine,
The square boys, the fair boys, the honest and fine;
For whether in palaces, born to the royal,
Or home boys who rise from the spur of the soil,
Or whether they follow or whether they lead,
The boys who are loyal are the princes indeed.

Abraham Lincoln: a Man Who Loved Men

By H. R. Merrill

When one stands in the presence of the great statue of Abraham Lincoln in Lincoln Park, Chicago, he cannot but ponder upon the well-known poem by Leigh Hunt, *About Ben Adhem*, for if ever the poem was lived in the flesh it was lived by Abraham Lincoln, the man who loved men. Ben Adhem said:

"I pray thee, then,
Write me as one ho loves his fellowmen."
"The angel wrote, and vanished. The next night
It came again with a great awakening light,
And showed the names whom love of God had blessed,—
And, lo! Ben Adhem's name led all the rest."

As one stands in the presence of that great statue there in Lincoln Park as millions of people from all over the world pass by, and thinks that not only there but in scores of other places throughout America and throughout the world the name of Abraham Lincoln "leads all the rest," he cannot but believe that the "second command" was truly like the "first."

Someone has given us the "Smiling Jesus." I am wondering if there is a smiling Abraham Lincoln anywhere and if there is not, how long it will be before a genius sufficiently great will arise to give us one. All the photographs, all the statues of the great man show him in sorrow, in deep meditation. I should like to see that rugged countenance breaking into a smile such as it must have worn on scores of occasions when he was amused either by his own or others' stories.

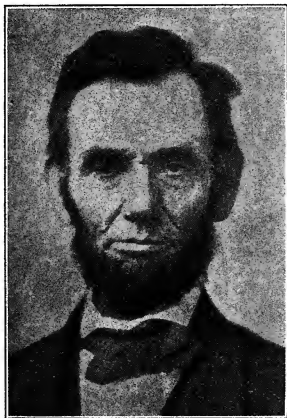
Lincoln loved men, high and low, rich and poor, learned and ignorant. He was of the earth earthy in that respect. No doubt many would be shocked at the enjoyment he seemed to be able to draw even from those

who appeared to be of the riff-raff of his time.

He loved men and men knew that he loved them. In that is his greatness.

"Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. * * * And now abideth faith, hope, love, these three; but the greatest of these is love."

Abraham Lincoln had a heart power that was capable of drawing men unto him. That heart power has fired the imagination of the world until this



homely man is enshrined in the hearts of all nations who have heard of his sympathy and love. It has given to the world some great poetry and great prose in which this great man figures.

"We are coming, Father Abraham three hundred thousand strong," was

on the lips of the men who were eager to offer themselves in the cause which he had pronounced just, and since that time some of our greatest poets and prose masters have used him as their theme.

One of the most stirring poems of the recent world war was that one written by Vachel Lindsay in Springfield, Illinois, "Abraham Lincoln Walks at Midnight." It begins:

"It is portentous, and a thing of state
That here at midnight in our little town
A mourning figure walks and will not
rest,
Near the old courthouse pacing up and
down,

"Or by his homestead, or in shadowed
yards
He lingers where the children used to
play,
Or through the market on the well-worn
stones
He stalks until the dawn-stars burn away.

"A bronzed, lank man! His suit of an-
cient black,
A famous high top-hat, and plain worn
shawl
Make him the quaint great figure that
men love,
The prairie lawyer, master of us all.

"He cannot sleep upon his hillside now.
He is among us:—as in times before!
And we who toss and lie awake for long,
Breathe deep, and start, to see him pass
the door.

"His head is bowed. He thinks of men
and kings.
Yea, when the sick world cries, how can
he sleep!
Too many peasants fight, they know not
why * * *

That poem is but one of many which catches the love of this great figure. America cannot be wholly lost to fine things, no matter what the world may say of us, so long as the ideals of Lincoln live in the hearts of our people. He was a man who loved men. That is one of the greatest of Christian principles. He has done much to make Americans truly a Christian people.

Abraham Lincoln

That tender, tragic, ever-changing face,
And laid on him a sense of the mystic
powers,
Moving—all hush!—behind the mortal
veil.

Here was a man to hold against the
world—

A man to match the mountain and the
sea.

—Edwin Markham.

To know him personally was to love and respect him for his great qualities of heart and head, and for his patience and patriotism. With all his disappointments from failure on the part of those to whom he had entrusted command, and treachery on the part of those who had gained his confidence but to betray it, I never heard him utter a complaint, nor cast a censure for bad conduct or bad faith.

It was his nature to find excuses for his adversaries. In his death the nation lost its greatest hero; in his death the South lost its most just friend.

—Ulysses S. Grant.

Our children shall behold his fame—

The kindly, earnest, brave, far-seeing
man,

Sagacious, patient, dreading praise not
blame;

New birth of our new soil, the first
American.

—James Russell Lowell.

True to Conscience

I do the very best I know how—the very best I can—and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.—Abraham Lincoln.



By Harold H. Jenson

David Cazier

"We live and learn," is an old adage, but a true one as the story of David Cazier, the hero of this article will show. The writer has interviewed close to a hundred pioneers, but this veteran told him things he never before knew, and gives a lesson to youth that could well be patterned after. His life has been one of hardship and toil. He stands today, at 94, over six feet, and is still going strong, doing daily work around his place at Nephi, and superintending the large farm that he owns. He can best tell his own story, which is about as follows:

"I was born May 1, 1844, in Holden County, Kentucky, twelve miles from Louisville. My father was William Cazier and we experienced the early day trials of pioneer life. When seven years of age I moved with my folks to Illinois, and in 1851 came across the plains in Captain Nathaniel H. Felt's company.

"I took part in the Walker Indian war. At first we had no trouble with the Redmen, and we would all sit around the fire and eat together. We often went hunting bear and though we followed the tracks, many of us hoped we never would catch up with the animals.

"We had been counseled by President Brigham Young to go south and straighten the weak places, so we went to Nephi. I helped build a wall around the city to protect us from the Indians. This was in 1854 and we took over twelve months to build the wall around twelve of these blocks. It was twelve feet high, six feet at the bottom and three at the

top and we filled up the center between the boards with hard dirt, making a firm wall all around, much as men do with cement walls today. After the poles were put up we would beat in dirt. Each family had so many rods to build.

"The summer of 1853 marked the beginning of Indian trouble. The Indians had taken as prisoners the children of other tribes, and a white man when intervening against the cruel treatment of these who were used as servants, killed an Indian in Springville. As a result the Walker war started. Many a time I stood guard, as my turn came every other night, and I also had to work in the field all day. In all I stood guard seven months. Senator Smoot helped me get a pension of \$20 a month for this service, and it was raised later to \$50.

"Joseph L. Heywood had received permission to settle Salt Creek and was told to build a fort, but he didn't build one. Then the grasshoppers came to this district, which was given the name from the Book of Mormon, Nephi. This was in the fall of 1854 and in September. I well remember they came like is recorded in Egypt as 'darkening the sun.' They laid their eggs, which hatched in June, 1855. Then they swept everything.

"We had had a little fair the year previous. I had taken first premium for apples. In fact, I claim the honor of having raised the first apples in Nephi, as Brother Heywood had planted some little trees, but gave them up. I took the little plants and transplanted them and later they



DAVID CAZIER AND HIS CRADLE

bloomed and bore fruit. This was what I exhibited at the first fair. No one else had any. When the grasshoppers came we were so poor we had to dig pig weeds. We had no bread and each helped the other. We lived close to our religion and the Lord helped provide until times were better.

"We had some ideas that may seem funny to you today. For instance, all 'Mormons' let their hair grow long, and the Gentiles, as we called them, cut theirs. My hair was my pride and it was so long I could tie it under my chin." (Here Brother Cazier showed the writer a picture of himself in Beau Brummel days, and his hair was his crowning glory).

"We also thought a lot of our women folk. I well remember how hard I had to work on my father's farm and he thought I was too young to get married and would not help me. A beautiful young girl came with her brother from the East, and it was a case of love at first sight. I tried to get acquainted, but didn't know how to start things. At last I noticed she was bare footed, and I went all the way to Salt Lake to get her a pair of shoes, which she greatly appreciated.

We were soon engaged to be married. We did not have a wedding like today. In fact, if I had had to pay for a license I could not have done so. The Bishop tied the knot. Then she took what little belongings she had in a basket and we both took a side and walked the long distance to my adobe hut which was half dugout. She even borrowed a dress to get married in.

"When the first baby came we had nothing for clothes. She had to take the cotton wool from beneath the quilts and spin it on the old spinning wheel to make clothes for the babe. We were the happiest couple in the world and she was the most beautiful woman I ever saw." (Again a picture was shown which proved the truth of the assertion).

"Then we prospered a little, and gradually got a farm. Today I still am a producer and am glad my health permits me to continue in my chosen avocation, farming. I still have the old cradle, which has cut over 1000 acres. This was mounted on an up-to-date automobile and headed a parade at Nephi." (The picture shows the pioneer beside the home-made piece of machinery which served until modern progress came.) "I also have two thresh-

ing machines of the latest pattern. In fact, I sacrificed two toes in harvesting but as the saying goes you can't keep a good man down, and I was soon up and around again, though the accident was a severe one.

"I wish today that more young folks would stay on the farm. I am proud that my son, and son's son, still are farmers, and have large acreage under cultivation. I often see the young folks pass with their fine clothes on and nothing in the head, the picture of modern pride, compared to the days when we worked in the field naked to the waist, the sweat pouring down into our shoes. What a difference! I wonder if they appreciate what they have as compared to our days of poverty. For work has characterized my entire life, and though hardships seemed my lot, my life has not been in vain.

"I also take pride in knowing that I helped make the first bridge near Nephi, for this road crossed the stream seven times in seven miles and had to be bridged continuously. Today modern day acadimized roads take the place of our dirt paths

of yesterday. The automobile has replaced the horse, though I still feel safer behind the reins. My advice to young folks is to be contented with your lot and don't be afraid of work, for hard effort usually sees success."

Brother Cazier has been married several times and at 86 married a lady of 64, who has made him a wonderful helpmate. She is a relative of the late Queen Victoria. He ran an advertisement for a housekeeper and seventy-five applied. His latest bride was not one of who applied for the job, but rather out of pity was persuaded to help the old gentleman out. It was another case of love at first sight, although Brother Cazier had to work to get her as there was competition in Nephi. The couple live happily in an up-to-date cottage, that is vine covered. Brother Cazier told the builder that if he would fix up a bungalow in the latest style, he would get a bride, and he did. He attributes his good health to keeping the Word of Wisdom, for he has every faculty, and though spells of sickness come on, this writer believes he may live to be a hundred.



CHURCH HISTORY CLASS

RANDOLPH SUNDAY SCHOOL, WOODRUFF STAKE



PRIMARY CLASS

What My Religion Means to Me

By F. S. Harris, President of Brigham Young University

I like to think of life as a journey. All of us in our infancy find ourselves in the world passing through this journey.



From what we see about us we are unable to tell whence we came or whither we are bound. We are certain only of the fact that we are here, surrounded by other people and by a physical environment from which we get the things we need. We are not certain as to how far we have come nor the distance we shall travel before our journey comes to an end. We do know, however, that some travel farther than others.

We come in contact with some travelers along the way who loudly proclaim that no one knows anything about the journey and that there is no use trying to find out anything concerning its purpose or destiny. They think of it as a feather which is wafted about by every breeze that blows; its movements have no purpose and only signify that the air has been in motion. These individuals have no regard for the signs along the way but prefer to be guided largely by whatever whims strike them. They travel north for a time and then turn west, then east or south, or go about in circles. Any progress they make in a given direction is entirely accidental.

There are other travelers who at an early stage in the journey of life take stock of themselves and decide on rules of travel which they will follow. They seek information regarding best roads which lead in the direction they are going. They consult guide books and look for road signs. They try to keep

their vehicle in good condition and in every way they make a business of traveling toward the goal they are seeking. They are rowers, not drifters.

I like to think of my religion as a guide book for the journey of life. It contains an introductory chapter telling how I happen to be making the journey. It gives information as to what I shall probably encounter in the various directions. It leaves me, however, free to choose the direction I shall take. I do not need to choose blindly because its maps show that to the west there is a dangerous swamp or that if I go south I shall ultimately find myself in box canyons and eventually I must retrace my steps. By looking at the maps and studying the text I learn just what I may expect to find if I take the roads that lead to the east or the north, and I can make my choice of direction intelligently.

This guide book tells me where I might find camping facilities and where the best hotels are located. It marks the service stations and gives the prices of gasoline and oil and tells where spare parts might be purchased. In case the road divides it tells where each fork leads.

Every day in life's journey there are questions arising regarding the right and wrong way, and it is so easy to get on the wrong track which will lead to endless trouble. My guide book, which I regard as authoritative, gives me peace of mind because it helps me to decide where I would otherwise be in doubt.

I should not like to go through the journey of life without this guide book—my religion. Some of my fellow travelers have never procured one; others have thrown theirs away; but I hope that I shall always be able to keep mine with me. In places the print may be a little blurred so that I find

it difficult to read, and I may not know enough to interpret all its signs, but withal I like it better than any other guide book I have ever seen and I want to keep it as my most precious

possession. I may at times be a little careless about consulting it, but I can never have peace of mind without having it at hand now that I know its value.



**CARNODY L. D. S. SUNDAY SCHOOL,
NORTHWESTERN STATES MISSION**



**L. D. S. SUNDAY SCHOOL, PONTYPOOL
BRANCH, MONMOUTHSHIRE, WALES**



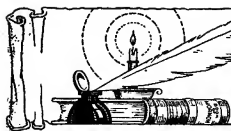
**BOOK OF MORMON CLASS
MANILA WARD SUNDAY SCHOOL,
TIMPANOGOS STAKE—1928**

Every member owns a Book. They are: Maurine and Helen Monson, Margaret and Eva Hall, Elva Eaves, LaRayne Swenson, Lucy Wadley, Bernice Warnick, Merlin Wadley, Marvin Radmall, George Warnick, Arlan Smith, Kenneth Adams, Charles Warnick, Allyn and Don Monson, Carl Paek. Teachers: H. V. Swenson and Angelyn Warnick.



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EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
ALBERT HAMER REISER, BUSINESS MANAGER

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SALT LAKE CITY, - FEBRUARY, 1929

The World's Sunday School Ideals

At the World's Sunday School Convention held in Los Angeles, last July, the following educational principles were set forth:

1. Human need of the ideals of Jesus.
2. Educational process to make ideals effective.
3. Recognition of the needs of youth, the meaning of Christianity, and social

conditions in building a church youth program.

4. Christian character comes as a result of growth.

5. This growth emerges from experience.

6. A youth program of curriculum, therefore, should include the present situation, past experience of pupil, and racial experience.

7. Personal contact is necessary so as to guide experience to Christian ends.

8. The unity of life must be recognized. We do not live our lives one day at a time.

9. The value of a cooperative approach on the part of all agencies, home, church, and school, is vital.

The following requisites for leadership were enunciated:

A program of leadership training depends upon potential leaders with Christian character. The Christian leader should live a Christ-centered life, possess the spirit of sacrificial service, and manifest an increasing passion for the welfare of humanity. He must have a creative personality, strong convictions without dogmatism, humility combined with aggressiveness, ability to do teamwork, sympathetic understanding, and prophetic vision.

The Church, the Friend of Good, the Foe of Evil

The Church of Jesus Christ of Latter-day Saints is the friend of every man or woman, every association of men or women which is formed that has for its purpose the accomplishment of good. The words of Christ are true: That which is good comes from God, and that which is evil and tends to lead men away from the truth comes from the evil one.

But when it comes to associations of men and women, whether they be ecclesiastical or whether they be civil, that are bound together either secretly or openly for the accomplishment of

a selfish purpose, or for the accomplishment of a purpose that is contrary to the word of the Lord as it is contained in the scriptures, against all such the Church is opposed.—*From a Sermon by President Anthony W. Ivins.*

February

February is the month favored with the natal days of many great and noble characters. Washington and Lincoln, of course, head the list. Brief sketches of these two immortals, by H. R. Merrill, are among the leading articles in this issue. It will be an opportune time for teachers to stress the outstanding qualities of Washington and Lincoln in the month's lessons.

Many of the past and present leaders of the Church first saw the light of day in February, among whom the following may be named: Sidney Rigdon, February 19, 1793; Hyrum Smith, the martyred Patriarch, February 9, 1800; Ezra T. Benson, February 22, 1911; Jedediah M. Grant, Feb-

ruary 21, 1816; Christian D. Fjeldsted, February 20, 1829; Moses Thatcher, February 2, 1842; President Charles W. Nibley, February 6, 1849; Melvin J. Ballard, February 9, 1873.

Ambition

We heard the other day of an old lady of nearly eighty who felt that her life had been pretty humdrum and useless, so she decided to carve out a career for herself. As a matter of fact her life had been fine and full. The fact that it had been a fine life was proven by the fact that when she was near the end she still burned with ambition. To desire to carve out a new career at seventy or eighty is, by itself, such an achievement as makes a successful life.—*The American Boy.*

There will be more wars until men grow brave enough to stop them.—*St. Louis Globe-Democrat.*

A knocker never wins, and a winner never knocks.—*Thrift Magazine.*



L. D. S. SUNDAY SCHOOL, DULUTH BRANCH, NORTHWESTERN STATES MISSION



SIGNS OF THE TIMES

BY J. M. SJODAHL

THE BOOK OF ABRAHAM

On July 3, 1835, a gentleman by the name of Michael H. Chandler came to Kirtland and exhibited some Egyptian relics, consisting of four mummies, some rolls of papyrus and a few smaller fragments of writings. The whole collection had previously been exhibited in New York and Philadelphia, where it had attracted the attention of scholars as well as the general public.

The Saints in Kirtland purchased the mummies and the manuscripts. Upon closer scrutiny, the Prophet Joseph Smith found, to his joy, that he had before him writings of Abraham and of Joseph, the son of Jacob, and the Prophet notes in his diary under date of July 5, 1835: "Truly we can say the Lord is beginning to reveal the abundance of peace and truth." That was the estimate he placed on those finds.

Having ascertained the inestimable literary value of the rolls, the Prophet went to work, assisted by Oliver Cowdery and W. W. Phelps, to learn the meaning of the pictures and hieroglyphs inscribed on the papyri. On October 1, 1835, the Prophet had advanced in his work so far that he wrote: "During the research the principles of astronomy as understood by Father Abraham and the ancients unfolded to our understanding."

We know from Genesis (12:10-20) that Abraham, during a time of famine in the land of promise, went to Egypt. In the Book of Abraham we are given to understand the special mission of the patriarch in Egypt. The Egyptians worshiped the sun and other heavenly

bodies, and all kinds of objects, especially animals. Abraham came to declare the true God, and to teach the people that the sun and the stars and the planets, and all things that exist, are the creations of God, who alone is worthy of the reverence paid to the works of his hands. Hence the wonderful revelations recorded in the Book of Abraham concerning the structure and the government of the universe.

In the first chapter of the Book of Abraham it is noted that the people of Ur, the city of Abraham, in the land of Chaldeans, had become idolaters, and that they had an altar "by the hill called Potiphar's Hill," at the head of the plain of Olishem," on which they occasionally sacrificed men, women and children. It is also stated that the priests laid violent hands on Abraham, having selected him for a sacrifice on the altar, but that the Lord saved him from this fate and broke down the sanctuary.

This story of the Book of Abraham has, as I see it, been wonderfully corroborated lately. Explorers, representing the University of Pennsylvania Museum and the British Museum, have for some time been excavating the ruins of the City of Ur. They have found a number of objects, some from the very time of Abraham, indicating the existence, even in those early days, of a well advanced civilization. One of the directors of the expedition, Dr. Leonard Wooley, in a recent lecture in Stockholm on their archaeological finds, said the city of Ur was quite a large city in its day, and that the products of its goldsmiths, stone cutters and engravers were far ahead of those found in Egypt during the first

dynasty. The civilization of Ur came from some religion between the Euphrates and India, from the same place where the Egyptian culture originated, says Dr. Wooley, which would account for the identical features of the religious observances of the people of Ur and those of Egypt, as noted in the Book of Abraham.

But the most important feature of the city was what we may call the temple square. On this square evidences were found, according to Dr. Wooley, of an artificial hill, or mound, about 210 feet long, 120 feet wide, and 105 feet high. Such hills the Sumerians constructed according to the explorer, in all their cities. This hill in Ur rose in terraces and the altar stood on the top, where the moon god was worshipped.

In the sepulchres of kings, the excavators found, according to the explorer, evidences of human sacrifices, as well as valuable gold and silver utensils. The grave vaults contained rows of the remains of men and women, slain in order that they might accompany the king to the other side. Here we have the strongest possible corroboration of the history of the Book of Abraham. The altar, the hill on the "plain" or square, the human sacrifices and the reason for them, all this is found by the explorers, as stated in that book.

THE POPE AND MUSSOLINI

The recognition of the temporal sovereignty of the pope by Mussolini, the Italian ruler, is an event of more than ordinary importance. On December 18, 1928, it was reported that an agreement had been reached, whereby the Italian government would recognize the papal estate, consisting of the Vatican grounds and some adjoining property, as a sovereign state, and the pope as a temporal ruler. It was also stated that the Italian government will pay the "holy see" \$50,000,000 as the final liquidation of whatever loss the pope may have sustained by the

unification of Italy in 1870. It was then that the government took possession of Rome and ceased to recognize the temporal power of the pope. Pius IX, who then occupied the papal throne, withdrew to the Vatican, excommunicated the king, Victor Emmanuel, and declared himself a "prisoner" for the cause of the Lord, and this strange pretense has been kept up by his successors up to the present moment.

The papal state is, of course, only a small area. The Vatican gardens cover, it is stated, $13\frac{1}{2}$ acres. Even with the recently acquired additions, the state is diminutive, as yet. According to the books, the pope has a police force 120 strong, and a military force, numbering all in all, about 500 men.

According to the "Law of Guarantees," which came into force on May 13, 1871, the pope has numerous privileges. All his residences on Italian soil enjoy "immunity" as being "extraterritorial." That means that all action of the Italian government stops at the gates of the Vatican. All consignments to the palace are duty-free, and all letters addressed to the pope from Italian localities are carried free, while all official telegrams of the Vatican authorities are sent free of charge. The pope has always claimed temporal power by virtue of international law, which means that, in his view, the Italian government has no power either to grant or revoke his rights. The agreement reached must have concerned this difference of opinion mainly.

I mentioned that Pius IX excommunicated Victor Emmanuel. A papal excommunication may be as shocking a document as words can make it. Some of us may yet remember the indignation aroused in Protestant countries by the vials of wrath poured out upon the head of the Italian king. No clearer revelation was ever made of the heart and soul of Romanism than

that excommunication. The author of it said he spoke "by the authority of the Almighty God, the Father, Son, and Holy Ghost; and of the holy canons and of the undefiled Virgin Mary, and of the celestial virtues, angels, archangels, thrones, dominions, powers, cherubim and seraphim; and of all the holy patriarchs and prophets, and of the apostles and evangelists, and of the holy innocents, who, in the sight of the holy Lamb are found worthy to sing the new song; and of the holy martyrs and holy confessors, and of the holy virgins and of the saints, together with all the holy and elect of God." By all this authority he cursed the king from head to foot and closed thus: "May the Son of the living God, with all the glory of His Majesty, curse him; and may heaven with all the powers that move therein rise up against him, curse him, and damn him! Amen. So let it be. Amen."

This document is part of modern, not ancient, history. It helps us to understand the bitterness of the controversy between papacy and the greatest champions of Italian liberty that ever lived, Garibaldi and Victor Emanuel. It is this bitter controversy that now has been ended by what appears to be a retreat of the Italian government under Mussolini. From now on, to the extent that other governments fall in line with the new Italian policy, the pope will be in a position to take his part openly in the political arena of the world, as in former days.

DEVELOPMENT OF PALESTINE

We are all interested in the development of Palestine, for it is one of the signs of the time. It is barely ten years since the Zionist settlement there began. But the progress is marvelous. Where there formerly were only houses with squat stories and cell-like rooms, without sanitary equipments, there are now modern apartment houses with modern conveniences, including electric lights, telephones, etc. Railways form convenient means of communication where formerly camels wearily trudged along. Today one travels comfortably through the Sinai desert, where the Israelites spent so many years, from Egypt to Jerusalem, Jaffa, Haifa and other cities. At Gaza, the ancient city of the Philistines, there is now a flying field, an intermediary station on the air route from Cairo to Bagdad. Many new fields of industry have been opened, and imports and exports have risen 70 per cent over the figures for the twelve months ended March 3, 1920.

The Apostle Peter tells us that, "One day is with the Lord as a thousand years, and a thousand years as one day," and it seems to me that the development of Palestine illustrates the fact that the Lord can in one day do what we might think impossible to accomplish in less than a thousand years. The lesson to us is, (1) that God does not unnecessarily delay His promises; (2) that as the time of their fulfillment draws near, His purposes will be accomplished in a very short time.

Effects of Prohibition

"When we consider the effects of the [Prohibition] law upon the people of the United States as a whole, a decrease in drinking is undeniable. Employers of labor almost unanimously find drunkenness decreased, and their employees steadier and more efficient. In spite of the highly poisonous nature of much of the bootleggers' liquor, arrests from drunkenness, the country over, are fewer, and deaths from alcoholism are fewer."—*Dr. Durant Drake in "The New Morality."*



General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Superintendents' Department

Prelude

Moderato.

LUCILE BURNHOPE.

2 2 2 4 5 4-5 2 5 4

1 1 1 1 2 1 1 3 2

Legato p *cres.....* *mf* *dim. e rit.*

2 2 1 1 2 2 1 2 6

5 4 3-4 3 5 4 1 2 6

SACRAMENT GEM FOR APRIL, 1929

This sacrament doth represent
His blood and body for me spent.
Partaking now is deed for word,
That I remember Him, my Lord.

Postlude

5 5 4 5 4 5-4 2 2 4 3

1 4 3-5 2 1 1 2 4 2 1 5 4-5 2 1 2 1 3

p *cres.* *dim.* *rit.*

2 2 1 1 3 4 3 3 5 4 3 5 2 6

5 4 3-5 2 1 1 2 4 2 1 5 4-5 2 1 2 1 3

Note: Instructions concerning the practice of Prelude and Postlude may be found in the Choristers and Organists' department.

CONCERT RECITATION FOR APRIL, 1929

(Doctrine and Covenants, Chapter 4, Verses 1 and 2)

Now behold, a marvelous work is about to come forth among the children of men. Therefore, O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

SUPERINTENDENTS' NOTES

Instructions: Read all letters of instruction carefully.

Juvenile Instructor: Read the *Juvenile Instructor* as soon as you receive it. This may save you some embarrassment and will certainly save the general secretary much unnecessary correspondence.

Follow the Plan: Fall in line with the general plan. Don't try to change the hours of meeting, lessons, or order of exercises. Remember, the General Board is working in harmony with the instructions of the General Priesthood authorities.

Power of Music: Make music a special feature of your Sunday School for 1929. Never allow it to get into a condition of apathy. Don't over-peg it but keep up the enthusiasm and the feeling.

Teachers to Cooperate: The Superintendency, under the direction of the Bishopric, is responsible for the general exercises, but every teacher should realize that he or she has a load of the responsibility; for, after all, the success of a Sunday School will largely depend upon the quality of its class work.

Subjects for Two and a Half Minute Addresses—For April

7th. Why I believe that Repentance will help me keep my spirit right.

14th. Why I believe in giving heed to the voice of Conscience.

21st. Why I believe in seeking the guidance of God's Holy Spirit.

28th. Subject to be selected by the local superintendency.

TWO AND A HALF MINUTE ADDRESSES

The Spirit of Christmas

Two and a half minute address by Lucile Anderson, Mar Vista Ward, Hollywood Stake, California.

The reason I believe the Spirit of Christmas to be the greatest thing in the perpetuation of peace on earth and good will between men is that in studying the history of man we find that throughout past ages men have tried to dominate over other men, nations have tried to make slaves of the people of other nations. The Egyptians, Persians, Romans, Charlemagne, Napoleon, and the Kaiser all tried to rule the world. But did they succeed by their domineering ways? No.

With Washington came the dawn of a new era of peace on earth and good will among men. Washington's men were willing to follow him anywhere because he was always ready to help them and share with them. We all know the story of how he gave his own overcoat to a soldier at Valley Forge.

Henry Ford has done much to further contentment among his employees. He has established schools for boys and English schools for foreigners. There are hospitals, doctors, and dentists on the Ford plant and if a man is sick he is sent to the hospital while his family receive his wages just the same.

Tuesday we shall all have the spirit of giving in our hearts and let us try to keep this spirit throughout the coming year and in all our lives.

The Spirit of Christmas

Two and one half minute address given December 23, 1928, by Lyndon Andrews, age 13, of the Book of Mormon Department, Mar Vista Ward, Hollywood Stake, California.

The subject chosen for me to talk on is why I believe that the spirit of Christmas is the greatest thing in the perpetuation of Peace on earth good will toward men.

When Christ, a new king, was born, it meant peace and happiness to the people. They all loved this new king but to prove their love the wise men traveled nearly a thousand miles to take gifts to him.

Throughout all the ages the spirit of Christmas has been perpetuated and will continue always because it is the birthday of our Savior.

What does the spirit of Christmas mean to us? It means a spirit of love and unselfishness and a desire to show our love, not only by giving gifts but by performing kind deeds.

We do not have an opportunity to show our love for him by giving gifts to him, but we can show our love by remembering our friends, the poor in the community, and all those less fortunate than ourselves, with gifts and expressions of our love. For Christ said, Inasmuch as ye did it unto the least of these ye did it unto me.

Nothing in all the world creates a spirit of peace and happiness more than the spirit of love which Christmas brings. At this time of the year we forget the material things of life and remember persons instead of things, and the happiness and pleasure which has come to us through our association with our friends.

The greetings, alone which we send, are

tokens of peace on earth, good will toward men.

There's a Better Way

The late Marion Lawrance was once asked, in connection with one of his convention question-box periods, "What should be done with an unruly member?" A voice from the audience cried, "Fire him!" "Yes," said Mr. Lawrence. "Fire him up." Mr. Lawrance would never favor expelling a refractory boy or girl from the school. **There is a better way** to deal with him.

Yet there was a time, back in the eighteenth-twenties, when non-studious or unruly scholars were formally and publicly expelled from the Sunday-school. In a "Sunday School Hymn Book" published in Cincinnati, Ohio, in 1823, (quite a curiosity, by the way), is found a hymn to be sung at the time of the "Dismissal of an Incurable Scholar." Imagine a superintendent of the long ago announcing to the school: "The time has come when Johnny Troublesome is to be dismissed from membership in this school. The sexton will escort him to the door while the school stands and sings the common meter hymn No. 6":

"How dreadful to be turned away
In anger from our place!
May we be careful every day,
For fear of such disgrace.

"What kind instructions we have had,
And 'tis a bad return,
To be as idle or as bad,
As those who never learn.

"We hope that Jesus will forgive
The one that's gone away:
And grant him time, that he may live
To see his fault and pray.

"We might have been in his disgrace,
And given up to sin
Without a school or any place
To learn religion in.

"Forgive what we have done amiss,
In word or deed or thought,
And grant that such a time as this
May warn us as it ought."

—S. S. Executive.

AN APPRECIATED LETTER

Bountiful, Utah,
January 22, 1929

Elder D. O. McKay, Gen. Supt.

D. S. S. U. Board,
Salt Lake City, Utah.

Dear Brother:

In appreciation of the present class organization in our Sunday Schools and the very splendid manner in which you and your co-workers have presented it to us through the "Juvenile Instructor," I wish to pen you a few lines of compliments on your past efforts and work and my prayer for your continued success in the future.

Of the plans we have tried out for the improvement and betterment of our Sunday School in the past, in my opinion the last plan outlined is the very best yet. And if put into operation in our Sunday Schools throughout the Church, I am sure that the very essential for which the organization of the Sunday School was effected shall be realized: namely, that the young as well as the older members of the Church might be more thoroughly instructed regarding the very important mission of the Church of Jesus Christ of Latter-day Saints, and that the minds and souls of the young especially, may be inspired regarding the importance and necessity of a testimony of the Gospel of Jesus Christ, that they may be better prepared for future responsibilities which will come to them.

The greatest difficulty of the plan with most of us seems to be the fifty minute class period. But it is my opinion that if half the effort in the study of these lessons is given that should be, there is ample supplementary material and instructions given through the "Juvenile" not only to put over a fifty minute class period, but much longer. I think the great fault lies with us, the instructors and teachers of the Sunday School. We expect to put over a fifty minute class period with a ten minute preparation and it simply can't be done.

With kindest regards and a prayer for your continued success,

Sincerely your Brother,
William Naylor, Supt.

Val Verda Sunday School—Branch of
Bountiful Second Ward,
South Davis Stake.

THE GIFT OF EACH DAY

Each day, each week, each month, each year, is a new chance given you by God. A new chance, a new leaf a new life. This is the golden, the unspeakable gift which each new day offers to you.—Canon Farrar.

SECRETARIES' DEPARTMENT

General Secretary, A. Hamer Reiser

Who Should be Enrolled and Where?

Questions so frequently asked about the Sunday School rolls make advisable the reiteration of rules explained and published in earlier issues of the **Juvenile Instructor**. It is suggested that these instructions be clipped and preserved in the new handbook.

The Sunday Schools of the Church are to be used for the instruction of all members. The Sunday School records must show the extent to which the institution is functioning in the fulfillment of this assignment. Since all members of the Church are brought within the scope of the Sunday School's purpose by the assignment, all Sunday School rolls taken together should contain the names of all members of the Church within the ward.

If the rolls are complete, it should be possible to find the names of every member in the ward on one of the four rolls kept. The secretary and the member of the superintendency, who is responsible for records, should classify the ward membership as shown by the ward clerk's record, or as gained by a complete census of the ward, into four groups, or parts, a roll being kept for each group or part.

(1) The names of all children under four years of age should be entered upon the **CRADLE ROLL**. (2) Names of all members excused from enrollment by the bishop, because of infirmity or Church appointment, which makes attendance at Sunday School impossible for a considerable period of time, should be entered upon the **EXCUSED ROLL**. (3) The names of all members, including those who hold the lesser and Melchizedek Priesthood, who have not attended Sunday School, having not thus actively affiliated themselves with the organization,

should be entered upon the **ENLISTMENT ROLL** and (4) the names of all members, including those who hold the Priesthood (Aaronic and Melchizedek), who have attended Sunday School and thus affiliated themselves with the organization, should be entered upon the proper active class roll.

The roll of the Gospel Doctrine class should be made up with sections set aside for each of the following: Elders, Seventies and High Priests. When the enrollment is counted and the attendance is figured, all these are grouped together without regard for the quorum to which they belong. The purpose of this classification is for the convenience of the record keepers of the quorums, who may have occasion to consult the Sunday School record for data relating to the activity of the members of their respective quorums in the Sunday School classes.

Having made up these rolls, prepare each month charts, showing the rise and fall and the relation of enrollment to ward population and of attendance to both enrollment and attendance. At another time show the comparative enrollment and attendance of one department with all others; or the condition of the school in the matter of punctuality, subscriptions for Sunday School lessons, preparation and class activity of pupils. Such charts will aid the superintendency very materially in directing their efforts wisely toward the improvement of your school in these particulars.

The need for such comparative analysis and critical study of the records is ever present and the demand for the secretary's work in preparing such chart analysis is constant. In such ways the secretary proves himself to be one of the most useful of the school corps of workers.

The Battle Royal

One step each day—O such a little climb,
Mighty the flight in one short year of time—
On, on to realms of surety sublime,
On, on and up—the mountain crest is mine.

Some deed of service every day begun,
Some heart made glad before each setting sun,
Someone the nobler for the race I run—
Myself subdued—the battle royal won!

—*Bertha A. Kleinman.*

MISSION SUNDAY SCHOOLS

General Board Committee: *David A. Smith, Chairman; Charles B. Felt, Vice Chairman, and Robert L. Judd.*

The following department courses of study are recommended for classes of children, young people and adults. For April lessons see pages of this issue noted in each case:

For Children: Primary Department Course. See page 110.

For Young People: New Testament, "A," see page 100.

For Adults: Old Testament, "C," see page 103.



OKLAHOMA CITY SUNDAY SCHOOL, CENTRAL STATES MISSION
Hugo Patterson, Superintendent; Elias M. Tibbs, First Assistant; John Henchel, Second Assistant; Cora Elliott, Secretary; Alonzo F. Hopkin, District President.



L. D. S. SUNDAY SCHOOL, RED HILL, MISSISSIPPI
Standing, at the extreme right are: Elders F. B. Harvey, and W. A. Britt, Superintendent of the Red Hill Sunday School. Kneeling in front of them are: Elders Wm. Rogers and Wm. Armstrong.

"Keep a good hold on your tongue; it's in 'a wet place."

CHORISTERS AND ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

UNION WORK FOR APRIL

Songs of Edification

The Doctrinal Lyric

The highest type of doctrinal hymn might be called, for the want of a better name, the doctrinal lyric. The spirit of such songs may be understood from Webster's definition of lyric poetry, which is: "Lyric poetry, whether actually sung or not, is generally composed in stanzas, and, as distinguished from epic and dramatic poetry, is expressive of the poet's feeling rather than of outward incident or event." The important part of this definition for our present discussion is that such poetry is expressive of the poet's **FEELING**; and by our designation "doctrinal lyric" we mean to imply a song that embodies principles of doctrine set forth and expressed as the **FEELING** of the poet regarding them, rather than a mere **DESCRIPTION** didactically of the truth.

According to some authorities this is the only type of doctrinal hymn which fully attains spiritual reality and whose teaching power far surpasses the formally didactic, "the hymn," says one writer, meaning the doctrinal lyric, which presents doctrine lyrically, as mediated (I was about to say, filtered) through personal experience." (Louis F. Benson.)

The special sphere of hymnody lies in the feelings rather than the understanding. The distinction between a catechism and a doctrinal hymn is that the former states with precision the doctrine, while the latter gives it in terms of feeling. The true hymn is conceived in the feelings, most often is born from some poignant personal experience, and aims to evoke it. But feeling has its root in understanding if it be more than mere excitement. "The hymn that cometh up like a flower and whose fragrance fills the sanctuary is always rooted in some doctrine: first apprehended and then transmuted through personal experience into a personal conviction. I believe, therefore, I have spoken; but it is the feelings of the heart that make my words melodious." (Benson.) Again, "a great hymn, I venture to think, is the fullest embodiment of Christian doctrine. For a great hymn is 'the echo of a great soul' giving lyrical expression to truth apprehended through a high experience, in words that both use the common speech and transcend it." This

means simply that what poetry can do for doctrine is to humanize it, to set it in the light of the imagination and to clothe it with feeling. And it is this humanizing process to be found in good hymns, even in the simpler type such as are appropriate for Sunday School, that has made the hymnals of Christianity the actual creeds of thousands who never could be influenced to study the catechism. A noted writer on this subject said not long ago that he did not envy the man who may feel the call to conduct the rising generation through a course of systematic theology addressed to minds hostile to authority and careless of discipline, but that he did cherish a hope of reaching them, more insidiously, through the avenue of Christian song that lifts up to an atmosphere of spiritual feeling in which truth may be discerned. This might be classed as hyperbole, but the truth remains still that most often the understanding is reached through the feelings of the heart, at least in the vital matters of life.

Let the class go over again the list given in last month's lesson as "didactic hymns" and after examining them determine which are the most valuable as considered under this discussion. What is the difference in the feeling of the songs "Never be Late" and "Pansies?" Continue their comparison, and search in the book for others of this lyric doctrinal type.

PRACTICE SONG FOR APRIL

No. 184, "Oh, I Had Such a Pretty Dream, Mama."

This is a song little children love to sing. It is appropriate for Mother's Day, and is not too frequently sung. It lends itself well to part singing because of the completeness harmonically in the soprano and alto, there being few open fourths and fifths. It would be well to urge all the smaller children to sing the soprano and the larger ones even sopranos to sing alto. This would make a pleasing effect if the school used the song in the Mother's Day program.

The fact that the strongest melodic lines are in the soprano and alto, it leaves the other two voices, tenor and bass, quite simple, and very easy to sing. We have heard this song most effectively sung in four parts by following this plan, and urge that the schools try it.

ORGANISTS

Lesson 4. Sustained Tones

Study Outline

- I. **Technic.**
 1. Finger control.
 2. Tied notes as an aid to legato playing.
- II. **Registration.**
 - Uses of 16 ft. stops.
- III. **Interpretation.**
 1. Unity.
 2. Variety.
 3. Exaggeration in dynamics.
- IV. **Supplementary Material.**
 - Lessons IV, V, Organists's Manual.
 - Pages 8, 9, 10, 11, Archers' Reed Organ Method.
 - Voluntary by Spohr, page 58, Gems for the Organ—Jackson.
 - Voluntary by Fuhrer, page 63, Gems for the Organ—Jackson.
 - "The Joyful Song" (Chorus), D. S. S. Songs, No. 242.

Technic:

1. Finger Control.

Ability to keep one or two keys depressed while other fingers of the same hand play a number of notes of shorter rhythmic value is a necessary accomplishment of the finished organist. The Prelude and Postlude of this lesson furnish good material for practice in this type of organ technic. The long notes must be sustained their full values and the shorter notes must be perfectly connected. As this phase of organ technic is essential, organists are urged to also practice the suggested supplementary material, especially that given in Archer's Reed Organ Method.

2. Tied Notes as an Aid to Legato Playing.

In very sustained organ music repeated notes may sometimes be tied to intensify the legato effect. For example, the E flats in measures one and two and the A flats in measures three and four in the left hand part of the Prelude may be tied. Find other examples.

Registration:

1. Uses of 16 ft. Stops.

16 ft. stops sound an octave lower than normal pitch and give a dark, and sometimes thick, color to the tone. They should be used with discretion. Usually a sixteen ft. stop in the right hand part does not blend with the human voice and should generally not be used except in accompanying large bodies of singers, and then only when mixed with brilliant 4 and

2 ft. stops and octave couplers. It may be used as a solo stop either alone or in connection with an 8 ft. stop, a 4 ft. stop or with both 8 and 4 ft. stops in combinations. Another use of it is to play the music an octave higher than written using either 16 ft. stops alone or in combination with 8 ft. stops. Experiment with the Prelude and Postlude in this lesson, using both 16 ft. stops alone and also in combination with 8 ft. stops, playing the notes an octave higher than they are written.

Interpretation:

1. Unity, Variety, Exaggeration in dynamic effects.

The phrasing of the music of this lesson is not indicated. Determine yourselves how it should be phrased. Two fundamental points of interpretation are unity and variety. The general outline of the music must always be preserved. Variety is obtained by contrast in the various sections and phrases. Contrast comes through variety of color in registration, phrasing and dynamic. Dynamics are more apt to be underdone than overdone. Exaggerate, therefore, all dynamic effects for practice and then what seems to be too much at first will probably prove to be right in performance.

PSYCHOLOGY OF THE VOICE

There are three distinct parts of the human anatomy which are used in production of tone. First there are the lungs which supply breath by the aid of the diaphragm and rib muscles. Then there is the Larynx, at the top of the wind pipe, the Larynx being that part of the throat which contains the vocal cords and their supporting cartilages. Then there are the mouth and nose, which govern the quality of the tone.

The lungs allow air to flow into them when they are distended. This distension may be brought about in several ways—by the diaphragm and the intercostal (rib) muscles.

The diaphragm is a large muscle extending across the base of the lungs, in the form of an arch. When the diaphragm is contracted, this arch is pulled down and brought nearer to a horizontal line, giving greater lung capacity, permitting air to rush in to fill the enlarged cavities. When the diaphragm is relaxed, it extends upward into its arched position. This allows the lung tissues to contract and expel the air that was taken in. The rib muscles come into play when the breathing is done by throwing out the front part of the chest. The diaphragm, from its size and position, is of paramount im-

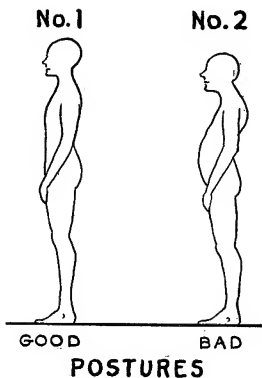
portance. It not only governs the lungs, but also regulates the motion of the abdomen and the important organs situated below it. A well developed diaphragm is necessary for the sake of good health as well as good singing. If one will lie flat on his back and breathe slowly and deeply, he will notice that the diaphragm governs the internal motions of all vital organs. By this method of breathing the lungs are filled with ease, giving much more air than by any other method. Deep breathing is to be cultivated most persistently as an aid to health and also an aid to vocal strength and reserve. Breathing from the diaphragm should be made into a habit, which will continue through both waking and sleeping hours.

At the top of the wind pipe is the larynx, or voice box, in which the tone is formed from the air current that the lungs supply through the wind pipe. The larynx consists of a number of cartilages, joined by muscles, the whole being covered by membrane and suspended from the tongue bone. In the larynx are the vocal cords, or bands, which regulate the pitch of tone. All these cords and muscles are regulated involuntarily, but are greatly influenced by the laws of relaxation, breathing and posture of the body. (Compare posture in cut No. 1 and No. 2.)

The narrow slit between the vocal cords is called the glottis. The vocal cords do not actually give the vibrations like the string of a violin but by rapidly opening and closing of the glottis they regulate the tiny puffs that make the air column in the throat vibrate. This air column is moved on into the mouth and nasal

cavities and finally reaches the open and unrestricted space outside of the body.

The mouth and nose are great resonators which greatly amplify the tiny air waves that find their beginning in the glottis. The nose, unlike the mouth, may not be freely moved. The nasal cavities are practically unchanged in shape during singing. These cavities should be kept open at all times.



The accompanying cut, if studied, will serve as a guide for correct posture. Later articles will also refer to it.



LANAMITE L. D. S. CHILDREN ATTENDING U. S. GOVERNMENT SCHOOL AT PHOENIX, ARIZONA

In Charge: Bishop Tiffany, of Papago Ward, and Wife (center), with Elders R. H. Stewart and Harvey J. Steel, Missionaries of the California Mission.

Teacher-Training Department

George R. Hill, Chairman; Elbert D. Thomas and George A. Holt

Lesson 22. Problems in Adult Learning

This fourth cross-section bids us look at maturity. Fortunately, Latter-day Saint Sunday Schools appeal to the adult mind as well as the child's. Parents join with the children in this Sunday morning gospel school. More particularly so of late since the Sunday School hour has become the Priesthood hour for gospel study.

What problems inhere in the teaching of adults? It must be clear that most of the tendencies discernible at an earlier age have but developed under the maturing of the years. Some few may have been sloughed off or crowded out of first range view.

There was a time when many psychologists and educators hinted that youth was the period for learning and that if learning hadn't been achieved by thirty there was little hope for him who came to the fountain after that age. The notion persisted for years. Of course, people learned after thirty, but the stress upon educational training was not advocated for later years. But of recent years new emphases have been felt. Education is regarded as a life-process. Adult learning has become one of the outstanding achievements in American progress.

A recent publication "Adult Education and the Library" suggests the scope of adult education.

"Adult education may be defined abstractly as the co-extension of education with life—learning as a life-long process rather than a preparation for life given in youth and ceasing with youth. From the point of view of the individual it may be defined as the effort to continue learning while occupied primarily with the pursuit of a livelihood and the responsibilities of maturity. But as a living institution and a problem it is best defined by the kind and the quantity of activities by which adults in the United States are attempting to educate themselves or broaden their education.

"The extent and variety of these activities have been brought to light by the studies just made by the Commission on the Library and Adult Education of the American Library Association and by the Carnegie Corporation. In the correspondence schools of the country 1,500,000 are enrolled every year. The Chautauqua

Institution in New York has 50,000 at its summer sessions. In university extension classes 150,000 pursue courses of college and professional standard. Workers' education classes are attended by 30,000 from the ranks of the labor-conscious. Organizations like the Young Men's Christian Associations, Young Women's Christian Associations, Knights of Columbus and Hebrew associations conduct educational work for several hundred thousand. And one cannot estimate the number of those who come under the influence of evening schools, public forums, summer schools for workers, locally organized enterprises, and spontaneously formed study groups, to whom must be added the individuals, more numerous than is generally realized, who by their own reading and study are seeking to increase their intellectual attainments. Even if there be cancelled out of these efforts all that is designed only to procure a larger salary or that is so little sustained or so popularized as to come under the classification of entertainment rather than education, there is a residue which has a genuine educational content. In quantity and kind it is impressive; and it calls for the attention and cooperation of those agencies equipped to assist such effort even when that is not their designated function. Among the foremost of such agencies is the public library."

The significance of this movement is further stressed in a report by L. R. Alderman, specialist in the U. S. Bureau of Education, quoted in *School and Society*—

"If every district in the land were able to secure proportionately as large an attendance of the adult population as does Buffalo, our school attendance would be over 5,000,000 instead of the 550,000, or less, as is probably the case now.

"Nearly 7,000,000 boys and girls between 14 and 21 years of age, who have not finished secondary school, are not attending any school. Experience in numerous locations in the United States reveals the facts that many of these and a large number of men and women are anxious to attend night school if they are given an opportunity to do so. Seven per cent of the total adult population in Buffalo is in evening schools. The cost of the evening school program is but 5

per cent of the total cost of the day school.

"The main need is not schools for aliens, not schools for native-born illiterates, but schools of elementary and secondary grade for all residents in the land who need this type of education.

"In Gary, Ind., reports show that 16 2/3 per cent of the entire adult population is attending afternoon or evening classes. Many of the younger people in Gary are taking advantage of these classes, are finishing a high school course, and a large number of them are taking college subjects, showing clearly that if the right appeal is made, young people are anxious to secure an education. If all of the districts of the country secured proportionately as large an attendance of people over compulsory school age as does Gary, we would have an evening school attendance of over 12,000,000. The two cities mentioned, together with others, have developed the technique of advertising and have made their schools so interesting that large numbers of adults are being reached. Among the other cities making a great success of this type of work might be mentioned the following: Oakland, Calif.; Wilmington, Del.; Joliet, Ill.; Baltimore, Md.; Ithaca, N. Y.; Johnstown, Pa.; Worcester, Mass.; Detroit, Mich.; Dallas, Tex.; Richmond, Va.

"A wider use of the school plant has been advocated for years. Industry has long since discovered that satisfactory profits can be made only when its plants are used to capacity. School buildings are used only a part of the time that they might be used. It is interesting to note that the public school buildings would accommodate, with some adjustments for proper seating, 20,000,000 adults who need elementary instruction. * * *

"Illiteracy and ignorance are being perpetuated from generation to generation by the influence of one generation to the next. It is being realized more and more that in order to reach children you must reach their parents and their neighbors. In Buncombe County, North Carolina, it was found that school attendance of children in rural communities increased in proportion to the attendance of their parents at evening schools.

"I saw, in France, whole camps of our young men who had been sent from this republic to 'make the world safe for democracy' and who could not read. Many of these men did not know the meaning of the word 'democracy.' They could not read the preamble to the constitution. Our military authorities in many cases, before they could use these men effectively, had to turn schoolmasters and teach

them how to read simple directions. Illiteracy is not only a cause of accidents, disease and crime in times of peace, but it is a dangerous handicap in times of war.

"The Bureau of the Census reports that 6 per cent of our entire population can not sign their names. The Army tests in 1917 of 1,500,000 men showed that 25.3 per cent of them could not get the meaning from a typewritten page, nor could they write a letter."

Not only are these observations stimulating, but the findings of students relative to the possibilities of adults to go on learning are most heartening. For years Professor Thorndike of Columbia together with the late Professor James of Harvard had insisted that men rarely lived up to their possibilities—that they allowed themselves to become routinized on the plateaus of middle age.

But it is only within the last few years that we have been given proof by way of actual findings from studies made that the adult mind can go on with effective learning. The findings of Professor Thorndike are to the effect that ability to learn heightens up to about the age of twenty and that thereafter it remains largely constant for a number of years prior to suffering from a slight decline. His figures actually show that in the study of a new language learners forty-two years of age did five-sixths as well as learners of twenty-two and that both of these groups learned faster by the hour than children of twelve. In all three cases the learners were selected as of the same intelligence. The conclusion is agreed to by practically all psychologists that, given health and the will to learn coupled with a keen interest in the lessons in hand, men and women of fifty and sixty can carry forward their learning to very great advantage.

This ability of adults to go on learning with profit has been emphasized because it is the key to whatever else might be said. The Sunday School is an excellent place to guarantee parent learning.

In the light of these observations let us turn through the following suggestions as topics for elaborated discussion.

1. The continued study of parents is one of our best safeguards against the break which frequently occurs between succeeding generations. The progress available for youth will inevitably lead them into rupture with a static mature group. Together they can go forward with common understanding.

2. The adult mind, less demanding perhaps in the matter of novelty and excitement than the young mind, still responds best when factors of interest are most

favorable. Interest always is the key to learning. May we remind ourselves that the "factors of interestingness are:

- The Vital.
- The Unusual.
- The Concrete.
- The Uncertain.
- The Similar.
- The Antagonistic.
- The Animate.

3. Generally, as we get older we develop a greater fondness for talking—if we do it. This condition may grow out of the fact that our experience gives us more to talk about or it may be due to our not too great unwillingness to occupy "the center of the stage."

Two observations seem to grow out of this third observation:

A. Adult classes should especially feature group discussions.

B. Tact should be employed to guard against the ever-present talker with poor terminal facilities.

4. Special care is necessary to see that new and invigorating material is brought in for discussion with the adult group. The fact that this group is easily led into a discussion involves a danger as well as an advantage. Classes can easily get lost in discussions of "nothing much" or vague abstractions. All too gradually members drop out—not held by material which makes a gripping appeal.

5. May a final word of caution be indulged, that adult discussions be confined to levels upon which evidence can be secured. "Arm-chair philosophy" may be comfortable—but it all too frequently lulls people to intellectual slumber. There are ample subjects upon which data are available. Then, too, life is complex enough without resorting to the mystical or ultra philosophical.

Lesson 23. That Ever Recurring Challenge—Discipline

That very helpful volume "Guidance of Childhood and Youth" published by the Child Study Association of America, opens with a statement that might well constitute a working basis for all teachers in the matter of discipline.

"There is a conflict between the child's demand for freedom and the community's demand for discipline. This conflict first shows itself in the form of disobedience on the part of the child and of repression of the child on the part of the adult. Authority, embodied in the parent and representing the wisdom of the race and the obvious needs of social living, commands: "Do this!" The child, knowing nothing of social needs and proprieties, continues his own activities without con-

cern. Or, authority, representing the helpful guide, philosopher, and friend, warns the child: "Don't do that!" But the impulse driving the young organism to adventure or experimentation asserts itself, perhaps at serious risk to personal well-being or to valuable property.

"Now this conflict between what the child is at first blindly impelled to do or later consciously desires, and what human experience and the conditions of life require that he do or avoid doing, is at bottom the problem of freedom and discipline. On the one hand, we cannot let the child do always and everywhere what he feels like doing; that kind of freedom would lead him soon to self-destruction. On the other hand, we cannot consent to converting the child into an automaton controlled in all his actions by external compulsion; that kind of discipline is no less destructive of all that makes life worth living.

"This conflict may be variously considered as one between implicit and reasoned obedience, or as one between spontaneous and forced attention, or as one between interest and predetermined forms in guidance and training. The problem becomes eventually not that of choosing between leaving the child to his own resources and forcing him to adopt our forms and conventions, but rather a problem of so utilizing the child's impulses and interests as to develop within him adequate control of self and suitable guidance for his own further conduct and development."

Our development is bound up with our choices. Thanks to a wise creation we are free to choose! Personality and character have their roots in that choice. But we do not live alone. In order that we may "get on" with others, there must be mutual adjustments in the interests of everybody's welfare. Then, too, our judgment may not always be sound and so mistakes are made. Hence the necessity not only for direction, but for correction.

At the outset, certain fundamental concepts ought to be borne in mind by all teachers:

1. It is natural for children—for all of us for that matter—to make mistakes.

2. Errors of judgment or slips of accident ought not to be placed in the same category with wilful perversions.

3. Careful diagnosis, as with the doctor, should regularly precede prescription or punishment.

4. Backgrounds and antecedent performances should be considered in such a diagnosis as coloring motives in a present difficulty.

5. Consider the child's attitude of mind

after five years of constantly hearing "Isn't he cute" or after five years of vigorous, unreasoned corporal punishment for every trifle.

6. Wisdom lies in anticipating and preventing rather than in correcting.

7. "Really effective discipline is rarely expressed; it is rather felt by every one under its control." (O'Shea.)

8. The greatest kindness to a child is to treat him in keeping with correct principles.

9. Unkindness lies in allowing a child to persist in doing what is known to be wrong.

10. There is no one key to unlock all the doors of conduct. Each case merits an intelligent and sympathetic analysis.

11. As parents and teachers we need to develop care in determining to what extent our own tired nerves or preoccupied mind enter into our proclaiming the actions of others worthy of punishment.

Discipline is one of the most pressing problems in the quorums and organizations of the Church today. Frequently the complaint is registered that proper respect is not shown, either for those in important positions or for our places of worship.

The spirit that accompanies the political rally or basketball game or "movie," held in our amusement halls, too frequently is carried into our sacred meetings. The spirit of unconcern is carried into our classrooms until all too often to call the condition one of disorder is a very inadequate description of the procedure.

Any effort at social control demands discipline. The army succeeds as it does because of its discipline. Wherever a group of individuals undertakes action in common, every member must be willing to sink interests of self in welfare of others. A class is made up of all kinds of individuals. They vary in capacity, in ideals, in training, in attitude, in disposition, and in purpose. Manifestly group progress will be made possible in any such case by a mutual willingness to co-operate—a willingness to attend a discussion even though not particularly interested in it, because it may be of concern to someone else whose interests I have undertaken to promote. My very presence in the class imposes such a responsibility upon me.

It is essential in a discussion of discipline that we agree as to just what discipline is. It is not mere silence. Silent "quietness" may be agreeable, but it certainly does not make for achievement. Such silence would be of little worth if it could be achieved, and it cannot be

achieved with twentieth century human beings. The question of the lad who had been taken to task for his disturbance is always refreshing. The teacher, after a somewhat prolonged scolding, had concluded:

"Now, Tommie, do be quiet."

"What fur?"

The English may not be the choicest, but the sense is wonderfully significant to the teacher who would really understand the problem of discipline.

Discipline is not repression. The D of discipline and the D of don't have been confused all too often. Just as the too frequent use of the brakes on an automobile ruins the lining, so the too frequent "don't" of repression ruins the "good-will lining" of the boy, and when that lining is gone the "brake squeaks," and in emergencies doesn't hold at all.

Discipline rather consists in that direction of wholesome activity which creates an atmosphere of intellectual endeavor in which every individual of a group can profitably follow his own interests while allowing every other individual to do the same thing free from interference. Discipline makes it possible for all to do the thing to be done to advantage. It may at times require silence, it may involve vigorous action—it always presumes intelligent direction that holds those concerned to the orderly pursuit of an established goal.

Various means have been devised for the securing of discipline. The doctrine of rewards has been and still is being followed extensively. To give an individual something for being good has never appealed to educators as fundamentally sound. It puts a false evaluation upon virtue. It may be that such a policy must be resorted to in emergencies, but followed regularly it is likely to be attended with disastrous results. The boy who has regularly to be bought into doing what he should do will likely raise his price until the method of rewards becomes ruinous both to the father and the boy. To "heroize" a boy in class every time he does a meritorious act will very likely spoil him. Encouragement, of course, is helpful, but it ought not to be over-indulged. A stick of candy may induce a child to go to bed agreeably each night, but the candy may spoil other things than the bed-spread. Moral fibre is built up by developing the habit of doing a thing because it is right—because it ought to be done. There are teachers and preachers who hold the interest of those taught by tickling their ears with material, either funny or nonsensical. There is a question whether it is not a dangerous practice

in an effort to win them to what should be an attitude of religious devotion.

Then there is the doctrine that children should be good to please their parents and teachers. This doctrine is akin to that of rewards. It sets up something of a false ideal, though of course it is an excellent thing to teach appreciation of those who help us. Much can be defended which seeks to inculcate in the minds of children, reverence for their elders. The chief difficulty lies in the fact that this doctrine may not continue to appeal as fundamentally sound.

A third method for securing discipline is to compel it. This is to resort to the law of things. A certain amount of law should characterize both the home and the classroom. Obedience and order are the first laws of heaven and are essential to good social environment. But the law should be so administered that the obedience exacted rests upon an intelligent understanding of the purpose behind the law. Otherwise there comes a time when mere authority fails to control. It is a good thing to train children to abide by regulations out of a sense of duty. If duty and love can be coupled, the combination makes for permanent law-abiding.

Still another doctrine of discipline rests upon a social appeal. Members of a group agree that in the interest of everyone's welfare each individual will subscribe to certain conditions regardless of their application to him. This principle, fundamental in all democracies, can safely be trusted to secure desired results in groups mature enough to assure sound judgment. The sense of justice in the human soul is a safe guarantee of both liberty and good order. Many of our classes, no doubt, could be improved noticeably if we could enlist the cooperation of the members to the extent that they would assume to govern themselves.

Finally, there is the doctrine of interest as a means of maintaining discipline. This doctrine implies that a teacher should get his class so interested in doing what he wants it to do that it hasn't any inclination to do what it ought not to do. Genuine interest may lead not only to effort, but to sacrifice. The boy who plays football does not play because of the ease of the game—he is fascinated by his interest in the struggle. Ample preparation and a complete understanding of pupils will make possible an interest that disciplines without any evidence of discipline. Surely this is the modern doctrine of discipline, though with it should be coupled that wholesome respect for authority that prompts citizens to abide by the law.

No discussion of discipline would be

complete which did not mention at least the significance of attitude on the part of one who disciplines. In so many cases, when a boy is corrected, he complains of the teacher.

"Oh, well, he's got it in for me."

It is always interesting to know whether a parent or teacher disciplines a child because the child needs it, or because the parent or teacher is unnerved and has to give expression to his feelings. The disciplinarian who can correct, when correction is necessary, both in firmness, yet in fairness, so that the person who is corrected is made to feel that the correction grows out of a desire to help rather than merely to punish—that disciplinarian will exert an influence for good that is hard to estimate. He is both a friend and a benefactor.

Let us conclude this chapter with that wonderful passage from the Doctrine and Covenants which gives us the word of the Lord on this matter of controlling others:

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile;

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death;

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (Doc. and Cov., Sec. 121:34-46.)

Lesson 24. On Becoming a Teacher—After All These?

"The spirit of man is the candle of the Lord." Proverbs 20:27.

And the candle is kindled by the glow of His Holy Spirit.

Therein lies the heart of the art of teaching. All else is technique—guide posts along the way. Children, like men and women, respond to inspiration. That

is why Dr. Maeser used to urge teachers not merely to lay the fire but to "kindle it." The glorious thing about teaching is that fires kindled in human souls may burn forever.

Twenty-three lessons have now been set down in an effort to help teachers in the mechanics of teaching and in appreciating the real nature of those whom they are to teach. But mere mechanics—not even learning—can ever make a great teacher. Influence lies in the flow of spirit from one personality to another. A line in Amiel's *Journal* happily expresses the thought:

"The inner and unconscious ideals of the parents are what teach the child; their remonstrances, their punishments, even their bursts of emotion, are to him but thunder and comedy; what they worship is what he desires and reflects."

And of course what applies to parents is equally true of all other teachers. The realization of that truth makes it difficult to write about the details of securing a testimony. It seems so empty to attempt to write a recipe. "Keep my Commandments" is direction enough and yet such an injunction to the indifferent or thoughtless may become just one more generality.

We stress the importance of a teacher's developing his own testimony because if he hasn't one he cannot pass it on to those whom he teaches. And the future of this Church is bound up with the individual testimonies of its members. Children today face no crossing of the plains—they are chastened by none of the hardships of pioneer days—for them there are no cricket disasters and impending starvation—they hear no alarm of a Johnston Army—they are not called upon to flee homes and hear the echo of a persecuting malice. Secure in comfort they face the more grave danger—the danger of thoughtless indifference. In the ease of a "laissez-faire" lies the danger to their convictions. Hence the call, for teachers who can establish for them the testimony of their fathers.

May suggestions be offered that carry to teachers the urge to be builders of faith?

In the first place, the converted teacher believes what he teaches. There is no half-hearted attitude toward the subject in hand. To him it is both true and vital. He teaches with a positiveness and an assurance which grip pupils. What a difference between the speech in which a speaker merely makes certain observations—sets forth certain specified facts—and the speech in which those same facts are heightened by that glow of conviction

which stamps them as indispensable essentials to proper living. The prayer of a man who does not believe in prayer is an example of the emptiness of unbelief. Mere words. No man is ever touched by such an empty form. Such prayers have none of that **Heaven Force** which establishes communion with the Lord. Surely "They draw near me with their lips, but their hearts are far from me."

To everyone comes the experience of listening to the heavy phrases of him who would argue and harangue his auditors into salvation. How his words seem not only to close their minds, but to shut their hearts as well! He fairly talks so loudly that they can't hear him. And then some humble follower of Him who shunned the orator's eloquence moves to tears the same audience by his simple utterance of what he knows and feels to be true. He adds the conviction of conversion to mere "hard-headedness." When a man knows that that which he teaches is true there is a spirit that gives power to what he says. "The letter killeth, but the spirit giveth life."

And so the teacher who would become a converter must feel the truth of what he teaches so that a spirit of conviction extends from him to his class and so takes hold of the members that they, too, feel the truth of what he says. In short, the real teacher must have a testimony of the truthfulness of the Gospel of Jesus Christ. He must be caught up by that same spirit that opened the heavens to the Prophet Joseph Smith—only then can he really teach. The Lord has so revealed:

"And they shall observe the covenants and church articles to do them, and these shall be their teaching, as they shall be directed by the spirit:

"And the Spirit shall be given unto you by the prayer of faith and if ye receive not the Spirit, ye shall not teach." (Doc. and Cov., Sec. 42:13,14.)

"Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of Truth, doth he preach it by the Spirit of Truth or some other way?

"And if it be by some other way, it is not of God.

"And again, he that receiveth the word of truth, doth he receive it by the Spirit of Truth or some other way?

"If it be some other way it be not of God:

"Therefore, why is it that ye cannot understand and know that he that receiveth the word by the Spirit of Truth, receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth, and he that receiveth, understandeth one another, and both are edified and rejoice together:

"And that which doth not edify is not of God and is Darkness;

"That which is of God is light: and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day." (Doc. and Cov., Sec. 50:17, 24.)

In the second place, the teacher's belief must be translated into daily life. "Come, follow me," is the admonition that makes for conversion. A young man recently, in characterizing the biggest failure among teachers that he had ever known, remarked, "He simply couldn't teach us anything. He started in by giving us a vigorous lecture against tobacco, but before a week had passed we all knew that he himself smoked. He might just as well have given up teaching right there. We couldn't see any truth in him after that, for the 'smoke' of his own deception."

At the outset a teacher ought to appreciate just what a testimony is and how it varies with the age and experience of children. It is clearly a mistake as a general rule to expect young children to give expression to a testimony such as might be borne by an adult. True, some children enjoy at an early age the spirit of testimony to such an extent that they do seem to know that the Gospel is true. But it is wiser not to expect too much. Then, too, testimonies vary with individuals. Teachers ought to look out for expressions which are characteristic of the pupil in question rather than to expect all pupils to measure up to a set standard.

With a proper conception of a testimony, the teacher then owes certain rather definite obligations to his class.

He ought to feature testimony-bearing rather than to apologize for it. In the teaching of the Gospel of Jesus Christ there can be no more sacred opportunity than that which allows pupils to open their hearts to their Creator.

Then, too, the teacher may well bring into his class by way of inspiration someone well established in the faith whose experiences are full of the spirit of conversion. There are in every ward in the Church those men and women who know of a surety that the Gospel is true. Why not bring them in occasionally to stimulate testimony bearing? Might it not be well, also, to take the class as a class to our Fast Day Sacrament service, there to let them enjoy the wonderful spirit of testimony that is so characteristic of these meetings? There is a feeling of conversion that attends these meetings that all boys and girls must feel—must feel so

keenly that they in turn will want to give expression to their own convictions.

And finally, as teachers, let us remind ourselves that in this matter of promoting the bearing of testimonies we should exercise a patience that is full of tolerance and forbearance. Some few individuals are converted suddenly; others respond to the truth gradually; and there are those who do well if they really respond to the feeling of conversion at the end of a lifetime. As one of our leaders has so beautifully pointed out, the Master, Himself, did not convert the world in a day, not in a year. He has not converted it in all these centuries. His plan seems to be to teach the truth and wait patiently until the divinity in man asserts itself—until man walks by his own light into eternal truth. Under the inspiration of such example may teachers well labor on in earnestness, happy in the thought that He will hasten in His own due time what to them may seem a long, slow process.

Teachers need not be burdened with a long preaching as to what they should do. The Gospel declares so simply and plainly their guarantee of God's blessing that only a suggestion need be offered.

The teacher's habits of daily living are his real teaching. What he does compels following. That brief but illuminating, characterization of Jesus' ministry voices a mighty tribute:

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." (Matt. 4:23.)

Virtue is potent and a clean life is a clarion call to arms.

Confidence in leaders and a hearty co-operation with them in furthering worthy ends is a platform that enlists the full support of followers.

Regular reading of the Lord's word and an effort to live its spirit into action is a constant source of strength.

The cultivation of a habit of devoted prayer is a mighty guarantee of the spirit that illuminated the souls of others.

And finally the leading of pupils into the spirit of real testimony-bearing is a great promoter of faith.

In keeping with the spirit of this concluding chapter may we suggest that there be brought into the Teacher-Training class a person whose very presence and witness carry conversion. Let such a person carry to the hearts of teachers the force of a genuine testimony—a force which cannot be described—which can only be felt and caught. Having caught it, may you go forward to kindle for the Lord "His Candles."

GOSPEL DOCTRINE DEPARTMENT

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Vice Chairman; George M. Cannon, Charles H. Hart

WORK FOR APRIL, 1929

First Sunday April 7, 1929

Open Sunday. General Conference

Second Sunday, April 14, 1929

General Subject: Divine Authority:
History of the Priesthood—54

Lesson 58. The Nephites—Nephi and Lehi, Sons of Helaman

References: Helaman, chapters 5-16; 3 Nephi 1:1-3.

Objective: Showing how Nephi obtained the power to seal on earth and in heaven through his continued faithfulness in the exercise of his Priesthood in the midst of a wicked and rebellious people.

Suggestive Groupings:

- I. Important incidents in the ministry of Nephi and Lehi as recorded in Helaman, chapter 5.
 - a. Nephi gives up the judgment seat to engage in the ministry.
 - b. Nephi and Lehi named after their "first parents" as a means of impressing upon them the faithfulness of the first Lehi and Nephi.
 - c. The charge of Helaman to his sons.
 - d. Nephi and Lehi preach in all the land with great power, confounding the Nephite dissenters and bringing some to repentance; also convincing thousands of Lamanites.
 - e. Their ministry in the land of Nephi. (Verses 20-52.) These should be carefully studied.
- II. Nephi's encounter with the corrupt judges and the multitude near his home. (Helaman, chapters 7-9.)
 - a. Nephi's prayer.
 - b. The curious multitude and Nephi's preaching to them.
 - c. His prophecy of the murder of the Judge.
 - d. His accusation and acquittal.
- III. The great authority conferred upon Nephi.
 - a. The sealing power; reason why it was conferred.
 - b. Only those who have gained great wisdom through faithful service are entrusted with such power.

- c. Nephi and Elijah—The similarity of their commission and of conditions among the people of Nephi and of Israel.
- d. Nephi's exercise of authority in wisdom.
- IV. The Gadianton Robbers.
 - a. The lesson to be learned from Helaman 6:13-52. The blessing of prosperity and riches too often prove means of rebellion and forgetfulness of the commandments of the Lord.
 - b. Peoples as well as individuals show ingratitude when blessings in great abundance are bestowed upon them.
 - c. The greatest wickedness is found in those who turn from the light and truth unto darkness and sin.

"Blessed art thou, Nephi, for those things which thou hast done; for I have beheld how thou hast with unweariness declared the word, which I have given unto thee, unto this people. And thou hast not feared them, and hast not sought thine own life, but hast sought my will, and to keep my commandments.

"And now, because thou hast done this with such unweariness, behold, I will bless thee forever; and I will make thee mighty in word and in deed, in faith and in works; yea, even that all things shall be done unto thee according to thy work, for thou shalt not ask that which is contrary to my will.

"Behold, thou art Nephi, and I am God. Behold, I declare it unto thee in the presence of mine angels, that ye shall have power over this people, and shall smite the earth with famine, and with pestilence, and destruction, according to the wickedness of this people.

"Behold, I give unto you power, that whatsoever ye shall seal on earth shall be sealed in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven; and thus shall ye have power among this people."—Helaman 10:4-7.

"And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death and with terror, and with famine and with all manner of pestilence, they will not remember him.

"O how foolish, and how vain, and how evil, and how devilish, and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to

hearken unto the words of the evil one, and to set their hearts upon the vain things of the world!

"Yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels, yea, how slow to walk in wisdom's paths!"—Helaman 12:3-5.

Third Sunday, April 21, 1929

General Subject: Divine Authority:
History of the Priesthood—55

Lesson 59. The Nephites—Samuel, the Lamanite

Reference: Helaman, chapters 13-16.

Objective: The Lord gives a warning to the rebellious Nephites, through a Lamanite Prophet, that they might have a means of escape from their iniquities through repentance.

Suggestive Groupings:

- I. Samuel, the Lamanite, calls the Nephites to repentance.
 - a. Conditions, spiritually, among the Nephites; among the Lamanites.
 - b. Nephite cities spared from destruction because of the few righteous in them.
 - c. Samuel prophesies evil to come upon the Nephites.—Nothing but repentance to save them. Helaman 13:1-39.
 - d. They reject his teachings and try to kill him.
- II. Samuel commanded to return and again warn the Nephites.
 - a. Samuel predicts the birth of Christ, and sets the time.—Helaman 14:1-2.
 - b. The sign of Christ's birth in Bethlehem. 14:3-13.
 - c. The sign of Christ's death. 14:14-31.
 - d. Changes upon the face of the land. 14:20-28.
 - e. The reason for the signs stated. 14:28-31.
- III. The prediction concerning the destruction of the Nephites.—Helaman, chapters 14, 15.
- IV. The Nephites, with some exceptions, reject the testimony of Samuel.
- V. The departure of Samuel from among the Nephites.

Fourth Sunday, April 28, 1929

General Subject: Divine Authority:
History of the Priesthood—56

Lesson 60. The Nephites: Nephi, Son of Nephi

References: 3 Nephi, chapters 1-10.

Objective: To show how the predictions of the prophets were fulfilled at the birth of Christ.—Effects upon the people.

Suggestive Groupings:

- I. Attitude of the apostates towards members of the Church.
 - a. A time set by the wicked for the destruction of all who believed in Christ. 3 Nephi 1.
 - b. Signs given and miracles wrought, but ignored by the unbelievers.
 - c. Nephi's concern for the righteous; his prayer and the answer.
 - d. Astonishment among the wicked—many repent.
- II. Degeneracy among the Nephites.
 - a. The signs of the birth of Christ explained away, and the people lapse again into wickedness.
 - b. The righteous among Nephites and Lamanites combine for protection against Gadianton robbers.
 - c. The robbers' demands, and the defense of the people.
 - d. Many turn from the Church to gross wickedness.—3 Nephi 6:17.
- III. The ministry of Nephi. 3 Nephi 7-8.
- IV. The signs of the crucifixion of Christ. 3 Nephi 8-9.
 - a. The three days of darkness.
 - b. The wicked inhabitants destroyed.
 - c. The more righteous part of the people spared.

"O ye people of these great cities which have fallen, who are descendants of Jacob, yea, who are of the house of Israel, how oft have I gathered you as a hen gathereth her chickens under her wings, and have nourished you.

"And again, how oft would I have gathered you as a hen gathereth her chickens under her wings, yea, O ye people of the house of Israel, who have fallen; yea, O ye people of the house of Israel, ye that dwell at Jerusalem, as ye that have fallen; yea, how often would I have gathered you as a hen gathereth her chickens, and ye would not." 3 Nephi 10:4-5.

"The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.

"The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

"The way of the Lord is strengthened to the upright: but destruction shall be to the workers of iniquity.

"The righteous shall never be removed: but the wicked shall not inhabit the earth." Proverbs 10:27-30.

MISSIONARY DEPARTMENT

General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Jesse R. S. Budge

LESSONS FOR APRIL, 1929

First Sunday April 7, 1929

Lesson 13. The Missionary. Decorum.

Text: Sunday School Lessons, No. 13.

Objective: Proper decorum is indispensable to effective missionary service, and there is really no place or occasion when improper or undignified conduct is justifiable.

References: "Gospel Doctrine," by Jos. F. Smith, Chapter XX; "Elders' Manual," pp. 15, 16, 19; Sunday School Lessons (Missionary Dept., 1928), No. 9.

President Young once declared:

"When I heard the brethren exhorting those who are going on missions, I wished them to impress one thing upon the minds of the elders, for it is necessary that it should be uppermost there, which may be the means of preserving them from receiving stains on their characters from which very probably they may never recover. If we get a blight on our characters before the Lord, or in other words, lose ground and backslide by transgressions, or in any other way, so that we are not up even with the brethren, as we are now, we never can come up with them again. But this principle must be carried out by the elders wherever they go and whatever they do, or wherever they are. One thing must be observed and be before them all the time in their meditations, and in their practice, and that is, clean hands and pure hearts, before God, angels and men. If the elders cannot go with clean hands and pure hearts, they had better stay here, and wash a little longer; don't go thinking when you arrive at the Missouri river, at the Mississippi, at the Ohio, or at the Atlantic, that then you will purify yourselves, but start from here with clean hands and pure hearts, and be pure from the crown of your heads to the soles of your feet, then live so every hour. Go in that manner, and in that manner labor, and return again as clean as a piece of pure, white paper. This is the way to go, ad if you do not do that your hearts will ache."

President Joseph F. Smith offered this word of advice:

"The Gospel of Jesus Christ is the divinely ordained panacea for the ills that afflict humanity, and pre-eminently so

for the dread affliction of sexual sin. Note the teachings of the Master while He ministered among men in the flesh—they were primarily directed to individual probity and rectitude of life. The letter of the Mosaic law was suspended by the spirit of personal devotion to the right. 'Ye have heard,' said He, 'that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.' (Matt. 5-27, 28.) The sin itself may spring from the sensual thought, the lustful glance; just as murder is often the fruitage of hatred or covetousness.

"We accept without reservation or qualification the affirmation of Diety through an ancient Nephite prophet: 'For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me. Thus saith the Lord of Hosts.'"

Suggestions: By previous assignment have class members bring to class illustrations of conduct which a missionary should emulate; also specific instances of men's loss of power and influence through improper conduct. Lead the class into a free discussion of these illustrations, so conducted as to leave the fixed impression with the class members that as missionaries they are ambassadors of Jesus Christ, and should live up to the dignity of that calling.

Questions for Teacher

1. Why has a man who earnestly tries to live what he preaches a greater influence than one whose conduct does not accord with his teachings? Give illustrations.

2. What is the effect of refined manners and sincere, wholesome conduct as a means of teaching the Gospel?

Second Sunday, April 14, 1929

Lesson 14. The Scriptures

Text: Sunday School Lessons, No. 14.

Supplementary References: II Peter 1:19-21; II Tim. 3:16; John 5:39; Eighth and Ninth Articles of Faith; Acts 1:16; John 20:31; Doc. and Cov. 33:16; 11:22; 20:11; 68:4; See References at close of

Chapt. 13—Talmage's "Article of Faith."

Objective: The scriptures bear witness of God, and teach the value of obedience to His commands.

Organization of Material:

- I. The source of scripture and of its authority.
- II. The consequences of obedience and of disobedience.
- III. What scripture is.
- IV. Scriptures accepted by the Latter-day Saints.
 - a. Wherein it agrees with other Christian acceptations.
 - b. Wherein it differs.

Lesson Enrichment:

But these are written, that ye might believe that Jesus is the Christ.—John 20:31.

For my Soul delighteth in the scriptures, and my heart pondereth them—2 Nephi 4:15. Alma confounded Zeezrom by unfolding the scriptures unto him—Alma, Chap. 12.

Application: Show that faith in and acceptance of the scripture leads to:

1. An understanding of one's relationship to Deity.
2. Tends to shape life after the divine pattern.
3. Reverence for Deity and proper regard for fellowman.

Third Sunday, April 21, 1929

Lesson 15. The Books of "The Law"

Text: Sunday School Lessons, No. 15. Supplementary References: Talmage's "Articles of Faith," Chap. 13; "The Bible in the Making," Smyth; Geike's "Hours With the Bible," The First Five Books of the Bible itself.

Objective: Various scriptures which Israel had for generations accepted as such were finally brought together as the Books of "The Law."

Organization of Material:

- I. The books comprised in the Pentateuch, or Law.
- II. The times during which they were given to Israel.
- III. How they were preserved.
- IV. Their final compilation.

The source drawn upon.
- V. The general nature and contents of these books.

Lesson Enrichment:

"The law and the prophets and the Psalms did not drop down from heaven promiscuously into the world. God selected a certain community, a certain religious society in which these books grew

and were written and selected and preserved and transmitted for the world's good."—Smyth.

"Tradition, history, literary analysis, and above and beyond all these, the test of prayerful research and truth-seeking investigation, unite to prove the authenticity of this volume of scripture, and to point the way, defined within its covers, leading men back to the Eternal Presence."—Talmage.

Fourth Sunday, April 28, 1929

Lesson 16. The Remaining Books of the Old Testament

Text: Sunday School Lessons, No. 16. Supplementary References: "Articles of Faith," Chap. 13—Talmage; "The Bible in the Making," Smyth; The Books of the Bible itself.

Objective: The inspiration of God working upon the hearts and minds of His prophets induced them to collect and compile what long had been accepted by Israel as the word of God.

Organization of Material:

- I. The nature and subject matter of the "Prophetic" books.
- II. The circumstances in which they originated.
- III. Their use and final compilation.
- IV. The nature and subject matter of the remaining books of the Old Testament.

Lesson Enrichment:

"The Bible was formed even as the Church itself was formed by that Holy Spirit which was the Life of both."—Smyth.

"Thus the Bible formed itself by a power inherent in it. It won its own way. It built its own throne. All that was best in human consciousness recognized its right to rule over men. Its position, we repeat, rests on no external authority, on no sentence of council or synod or prophet or saint, but on a gradual choice by a Church guided by the Spirit of God."—Smyth.

"Then sayeth Jesus unto him, get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:10.

"And have ye not read this scripture; the stone which the builders rejected is become the head of the corner?" Mark 12:10.

Show (1) that Jesus Himself recognized and relied upon the Old Testament scriptures. John 5:39; Luke 24:27.

(2) The effect on the life a person or a people resulting from acceptance of the Scripture.

NEW TESTAMENT DEPARTMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR APRIL

Course A—Ages 12, 13, 14

First Sunday April 7, 1929

Lesson 12. "Jesus and Nicodemus"

Texts: John 2:23-25; John 3:1-21; Weed "A Life of Christ for the Young," Chapter 17.

Objective: Acceptance into the Kingdom of God requires the leaving off of unclean thoughts and actions and the cultivation of clean thoughts and deeds.

Supplementary Materials: Farrar, "Life of Christ," Chapter 14; Talmage, "Jesus the Christ," Chapter 12; Any Bible Dictionary; Dummelow, "The One Volume Commentary of the Bible."

Suggestive Outline:

- I. Jesus and Nicodemus.
 - a. Identity of Nicodemus.
 1. Aristocrat.
 2. Member of Sanhedrin.
- II. Nicodemus' Interest in Jesus.
 - a. Knows He is a great Teacher.
 - b. Goes to Jesus by night.
 - To avoid publicity.
- III. Jesus Teaches Nicodemus.
 - a. To repent.
 - b. To look up to Christ.
 - In faith to obtain eternal life.

Teachers should explain what the Sanhedrin was and the importance and standing of Nicodemus among the Jews. The "International Bible Dictionary" says on page 589, "SANHEDRIN (from the Greek, a council chamber; commonly but incorrectly, Sanhedrim) the supreme council of the Jewish people in the time of Christ and earlier. The origin of this assembly is traced in the Mishna to the seventy elders whom Moses was directed (Num. 11:16-17) to associate with him in the government of the Israelites; but this tribunal was probably temporary. From the few incidental notices in the New Testament, we gather that it consisted of chief priests, or the heads of the twenty-four classes into which the priests were divided, elders, men of age and experience, and scribes, lawyers, or those learned in the Jewish law."

The same book on page 449 says, "NICODEMUS (conqueror of the people) a Pharisee, a ruler of the Jews and a teacher of Israel (John 3:1-10) whose

secret visit to our Lord was the occasion of the discourse recorded only by St. John. In Nicodemus a noble candor and a simple love of truth shine out in the midst of hesitation and fear of man. He finally became a follower of Christ, and came with Joseph of Arimathea to take down and embalm the body of Jesus."

Farrar says in his "Life of Christ," page 157, "A caste or a sect may consist for the most part of haughty fanatics and obstinate bigots, but it will be strange indeed if there are to be found among them no exceptions to the general characteristics; strange if honesty, candor, sensibility, are utterly dead among them all. Even among rulers, scribes, Pharisees, and wealthy member of the Sanhedrin, Christ found believers and followers. The earliest and most remarkable of these was Nicodemus, a rich man, a ruler, a Pharisee, and a member of the Sanhedrin."

Dummelow says on page 780, "The Pharisee confined salvation to a single race, and believed that the Messiah would judge the Gentiles with extreme severity. Our Lord declares that God has sent His Son to save the whole world and not to judge or condemn any part of it."

The Sanhedrin was the body or council of the chiefs, the supreme ruling assembly of the aristocracy which ruled the capital. The fact that even one member noticed Jesus at this time is remarkable. When we note how narrow and jealous these men were of any teacher or ruler not a member of their own body we can vouchsafe some little excuse to Nicodemus for not openly going to consult Jesus.

In this lesson, emphasize that Jesus taught:

Faith in Christ,

Repentance, or the leaving off of evil,

Baptism, signifying renewal of life or birth, and "A continual looking up to Christ."

The following from Farrar's "Life of Christ" will be helpful: "He spoke, not of the fleshly birth, but of the spiritual regeneration of which no man could predict the course or method, any more than they could tell the course of the night breeze that rose and fell and whispered fitfully outside the little tabernacle where they sat, but which must be a birth by water and by the Spirit—a purification, that is, and a renewal—an outward symbol and an inward grace—a death unto sin and a new birth unto righteousness."

Second Sunday, April 14, 1929

Lesson 13. At the Well of Sychar

Texts: John IV, 1-42; Weed, "A Life of Christ for the Young," Chapter 18.

Objective: A testimony of the divinity of Christ's mission and the Father's approval are obtained by those who worship in spirit and in truth.

Supplementary Materials: Talmage, "Jesus the Christ," Chapter 13; Farrar, "Life of Christ," Chapter 15; Dummelow, "The One Volume Commentary of the Bible," Page 781; Any Bible under the headings "Samaria" and "Samaritans."

Suggestive Outline:

- I. At the Well of Sychar.
 - Jesus rests.
- II. The Woman of Samaria.
 - Attitude of Jews and Samaritans toward each other.
- III. Jesus' request.
 - a. The woman's answer.
 - b. Jesus teaches woman.
 - c. Her testimony and her declaration to her neighbors.
 - d. Testimony of the Samaritans.

In part the International Bible Dictionary says on page 585: "At the final captivity of Israel by Shalmaneser, we may conclude that the cities of Samaria were not merely partially but wholly depopulated of their inhabitants in B. C. 722, and that they remained in this desolate state until, in the words of 2 Kings 17:24, 'the king of Assyria brought men from Babylon, and from Cuthah, and from Avva, and from Hamah, and Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.' Thus the new Samaritans were Assyrians by birth or subjugation. * * * They then desire to be allowed to participate in the rebuilding of the temple at Jerusalem; but on being refused, become open enemies, frustrate the operations of the Jews through the reigns of two Persian kings."

The tolerance of Jesus is shown in His teaching a woman at all. Note the following from Dummelow, page 782: "In His high estimate of womanhood Jesus rose far above the ideas of His time, and taught lessons which are only now being learned. The contemporary rabbis refused to teach religion to women, and would not even speak to a woman in a public place."

The woman raised the question which had long been the base of contention between the Jews and the Samaritans as to whether the accepted place of worship

be Jerusalem or at the Mountain of Gerizim. Impress upon your pupils the significance of Jesus' answer, that the real question is how to worship.

The Samaritans who heard the declaration of the woman believed; and when they had seen and heard Jesus they knew He was the Christ. All who worship Him in "spirit and in truth" may know for themselves that He is the Christ.

Sychar. Dr. Talmage says in his notes in "Jesus the Christ:" "The town where dwelt the Samaritan woman with whom Jesus conversed at Jacob's well, is named Sychar in John 4:5; the name occurs nowhere else in the Bible. Attempts have been made to identify the place with Shechem, a city dear to the Jewish heart because of its prominence in connection with the lives of the early patriarchs. It is now generally admitted, however, that Sychar was a small village on the site of the present Askar, which is, says Zenos, 'a village with a spring and some ancient rock-hewn tombs, about five-eighths of a mile north of Jacob's well.'"

Third Sunday, April 21, 1929

Lesson 14. "A Prophet is Not Without Honor Save in His Own Country"

Texts: Luke 4:16-30; Matthew 13:54-58; Weed, "A Life of Christ for the Young," Chapter 20.

Objective: Obtaining the advantage of worth-while teaching is often lost to us because we fail to recognize in one of our intimates one who has the knowledge and power to teach us.

Supplementary Materials: Farrar, "Life of Christ," Chapter 16; Talmage, "Jesus the Christ," pp. 177, 327 and 345; Mark 6:1-6; Dummelow, pp. 745 and 746; Luke 4:31-41.

Suggestive Outline:

- I. Jesus Visits Nazareth.
 - a. Attends services in Synagogue.
 - b. Reads Scripture.
 - c. Declares that He fulfills the Scriptures which He has read.
- II. Townspeople Refuse to Accept Him.
 - a. Drive Him from Synagogue.
 - b. Attempt to destroy Him.
- III. Jesus Travels about Teaching and Healing the Sick.
- IV. Again visits Nazareth.
 - Rejected and driven out for the second time.

If the teachers will consult Dummelow's "One Volume Bible Commentary," they will find much material that will help to make a most interesting lesson of this. One comment on the scripture is expressive: "When living at Nazareth, Jesus had

been accustomed to read the lessons as an ordinary member of the congregation. Even boys under age were allowed to do this. The Law and the Prophets, but not the Hagiographa, were read standing. The rabbi said: "They do not read the law otherwise than standing up. Nay, it is unlawful for him that readeth to lean upon anything." "A man may read out of the book of Esther either standing or sitting, but not so out of the Law." Jesus having stood to read, sat to expound. As He read in Hebrew, the Methurgeman, or Interpreter, translated into the vernacular Aramaic."

Farrar, in his "Life of Christ," says on page 177, "But He was aware of another feeling in their minds; a demand upon Him for some stupendous vindication of His claims; a jealousy that He should have performed miracles at Cana, and given an impression of His power at Capernaum, to say nothing of what he had done and taught at Jerusalem—and yet that He should have vouchsafed no special mark of His favor among them. He knew that the taunting and sceptical proverb, 'Physician, heal thyself,' was in their hearts, and all but on their lips. But to show them most clearly that He was something more than they—that He was no mere Nazarene like any other who might have lived among them for thirty years, and that He belonged not to them but to the world—He reminds them that miracles are not to be limited by geographical relationships; that Elijah had only saved the Phœnician widow of Sarepta, and Elisha only healed the hostile leper of Syria."

Teachers can recall many incidents that have come under their observation of capable men and women who have been handicapped because their intimate friends and associates have failed to recognize in them any real talent.

Many young men and women have left their home towns because their real worth has been recognized by other communities at a distance.

In this lesson, make it clear that in all of His teachings, Christ has emphasized the fact that miracles are performed and blessings given as a result of need and faith, and not to satisfy any idle curiosity.

Fourth Sunday, April 28, 1929

Lesson 15. The Draught of Fishes

Texts: Luke 5:1-11; Mark 1:16-20; Weed, "A Life of Christ for the Young," Chapter 22.

Objective: The real spirit of a true

follower of Christ comes through obedience to His call.

Supplementary Materials: Farrar, "Life of Christ," Chapter 17; Talmage, "Jesus the Christ," pages 197 and 202; Dummelow, pages 746 and 747; Any Bible Dictionary under the heading, "Galilee;" Dalby, "Rambles in Scripture Lands;" Kent, "Life and Teachings of Jesus," page 79.

Suggestive Outline:

- I. At the Sea of Galilee.
 - a. Various names of sea.
 - b. Its description.
- II. Failure of Peter and His Brother to Catch Fish.
- III. Christ's Instruction to Them. Results.
- IV. The Call "Come Ye After Me."

Any good Bible dictionary or Bible atlas will furnish the teacher a good description of the Sea of Galilee, as will also a little booklet by Oliver C. Dalby, entitled "Rambles in Scripture Lands." (This valuable booklet can be had at the Deseret Book Company at Salt Lake City for fifty cents postpaid.)

Farrar, in his "Life of Christ," says, "As Jesus spoke, the multitude—some in their desire to catch every syllable that fell from the lips of Him who spake as never man spake, and some in their longing to touch Him, and so be healed of whatever plagues they had—thronged upon Him closer and closer, impeding His movements with dangerous and unseemly pressure. He therefore beckoned to Simon to get into his boat and push it ashore, so that He might step on board of it, and teach the people from thence. Seated in this pleasant pulpit, safe from the inconvenient contact with the multitude, He taught them from the little boat as it rocked on the blue ripples, sparkling in the morning sun."

Explain to your class something about fishing with nets. Most of the fishing we know is with hooks, but with nets the fish are not hooked and injured. This will help them to understand the calling of the apostles to be "fishers of men."

Teachers, recall that Joseph and Mary yielded obedience to those under whose government they lived; Jesus yielded obedience to Joseph and Mary and also to the requirements of God when He was baptized of John. Now, in this lesson, Peter is obedient to the Master and the remarkable draught of fishes was the result. To Jesus "Follow me," the four men yielded obedience, and all through life our joy and success depend upon yielding obedience in accordance with these wonderful examples.

OLD TESTAMENT DEPARTMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

Course C—Ages 18, 19, 20.

First Sunday April 7, 1929

Lesson 13. Elijah the Prophet

References: I Kings, Chapters 7-22; II Kings, Chapters 1-9.

Objective: To show how God always attempts to lead His people through prophets and make His message given through His prophet fit the intelligence of the people dealt with.

Suggestive Grouping:

- I. Review the division of the Kingdom.
 - a. Israel to Samaria.
 - b. Without religious leadership.
 - c. Lacking in spiritual understanding.
- II. Elijah a prophet to Israel.
 - a. His prophecies concrete as to time, place and subject. Examples: Prophecy to Ahab. Prophecy to Jezebel.
 - b. His prophecies fulfilled within the comparatively brief period.
 - c. His message in main was punishment follows wickedness.
- III. He held the keys of the turning of the hearts of the fathers to the children and the hearts of the children to their fathers. Mal. 4:1-2-5-6. "The House of the Lord," (Talmage) 72-122.

Lesson Enrichment:

"With so uncompromising a champion of Baal-worship as Jezebel on the throne, the recognized spokesmen of Jahweh [Jehovah], Elijah, helpless or servile, and the mass of the people limping between two opinions,' hardly able to distinguish between Jahweh and Baal, the faith of Israel was in a perilous plight. Happily one brave man was left to do battle for Jahweh. The very name of Elijah strikes the key-note of his character and service. Whatever others might think or do, Jahweh was his God; and despite the consequences he was prepared to wage war in His sacred cause. Elijah is so colossal a figure that it is impossible for ordinary mortals to do justice to his commanding stature. There is, moreover, much of the whirlwind in his appearance. He comes and goes like the storm, sweeping upon the scene when least expected, and then suddenly vanishing, no one knows where. His prophetic ministry

may, however, be summed up in the two great acts of Carmel and Naboth's vineyard, while the more human side of his character may be approached from the story of his dejection amid the wastes of Horeb." Prophets of the Old Testament by A. R. Gordon, pp. 25-26.

Words spoken by Moroni, the angel, to Joseph Smith the Prophet, while in his father's house at Manchester, New York, on the evening of September 21, 1823. See History of the Church, Vol. 1, page 12. Moroni was the last of a long line of historians who had made the record that is now before the world as the Book of Mormon. Compare Malachi 4:5, 6. See also Sections 27:9 and 110:13-16.

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." Doctrine and Covenants Section 2.

Application: Is the worship of Baal as applied to riches, etc., still engaged in? How may we know from what has been presented in this lesson which God to serve?

What response would be given a man of Elijah's type today who came bearing a message of repentance with the force he did in his day?

Is there need for such a man in the world today? Give your reasons for your answer whether "Yes" or "No."

Second Sunday, April 14, 1929

Lesson 14. Elisha the Prophet

References: I Kings 19; II Kings 2-13.

Objective: To show that God sustains and gives power over evil to those He chooses to serve Him, when their service is whole-hearted and rendered with but one purpose in mind—the glory of God.

Suggestive Grouping of Material:

- I. Elijah casts his mantle upon Elisha. Elisha gives up all to follow Him. I Kings 19-19.
- II. Elisha the second prophet to Israel.

III. His ministry to the people. (II Kings 2-13.)

- a. He promises the Shunammite woman a son.
- b. Naaman cured of leprosy.
- c. He promises plenty to Samaria.
- d. His other acts and prophecies.

Lesson Enrichment: Speaking of the passing of Elisha, Josephus says, page 290: "He was a man celebrated for righteousness and in eminent favor with God. He also performed wonderful and surprising works by prophecy, and such as were gloriously preserved in memory by the Hebrews."

"To be blessed to lead a people in righteousness through the gift of prophecy and the power to perform miracles is one of God's greatest gifts to man."

Application: What can you remember of any of the late teachings of our leaders that have in them the elements of prophecy? Would you and others be made better if you followed the instructions given?

Third Sunday, April 21, 1929

Lesson 15. The Prophets Proper

Introduction to the study of those parts of the Bible which are called the Books of the Prophets.

Objective: To direct the students in their study of this important part of the Bible in such a way that they will appreciate the Prophets in their proper historical, religious and political setting.

- I. Review of the office of Prophet from Adam to Moses.
- II. Samuel, the establisher of the office of Prophet as it lasted from his time to the time of Malachi and John.
- III. Samuel and his "Company of Prophets" (I Samuel 19:20.)
- IV. Elijah and Elisha.
- V. The Prophets Proper.

Lesson Enrichment: In the growth and development of Israel's religion the great periods should be stressed. They are in the main as follows:

Migration of Israel's ancestors from Mesopotamia—sometime before 1500 B. C.

Exodus from Egypt—Sometime before 1200 B. C.

Entrance in Canaan—Forty years after.

Setting up of the Kingdom—Saul, David, Solomon,—About 1000 B. C.

Elijah and Elisha—9th Century B. C.

Amos, Hosea, Isaiah, Micah—8th Century B. C.

Babylonian Exile—6th Century B. C.

Restoration Prophets—4th and 5th Centuries B. C.

Daniel—2nd or 3rd Centuries B. C.

John—1st Century B. C. and A. D.

The above dates are deliberately given in round numbers. They follow neither the ordinary chronology found in the English Bible nor the dates accepted by modern scholars. They will, though, aid the student in the development of Israel's history and literature. Nothing is gained by being more exact. The Bible chronology is not part of the Bible and need not be defended. It should be used as an aid. Modern scholarship is both constructive and destructive in building up an appreciation of the Bible. To turn our backs on it would be silly—to follow it absolutely would lead to a loss of much of the spirit of the "Old Book." Avoid controversy, especially if knowledge of either side of a question is woefully lacking.

"Into this period, to meet its needs, came prophets of a new kind. The usual understanding of the word "prophet" is "one who predicts future events." This was perhaps the smallest part of the work of the Hebrew prophets. They did predict the judgment of God upon an evil and unrepentant people. They did promise a radiant future for Israel. They did tell of the coming of a King, a Redeemer, the Messiah. Their work, however, was for the most part concerned with their own time. They were preachers of righteousness, a righteousness which extended through all the walks of life." From the Introduction of Volume 4 of the Book of Life.

"There still remains, however, the most important section of Old Testament literature, viz., the prophet writings. They not only constitute the largest section of Hebrew literature, but their influence was far greater than that of all the other classes combined." Willet, H. L., "The Prophets of Israel."

Fourth Sunday, April 28, 1929

Lesson 16. Amos

Reference: Book of Amos.

Objective: To show the method employed by God in warning the people of their wickedness and of pointing out to them the way of escape.

Suggestive Grouping of Material:

- I. Israel at a time one hundred years from Ahab and Elijah.

a. Strong and wealthy as a kingdom.

b. There were two classes; the rich were very rich, the poor were in poverty.

c. Wickedness prevailed everywhere.

- II. Amos, a shepherd, visit in vision by God and called to the mission of prophet.

- a. His warnings to the people.
- b. His rejection.

Lesson Enrichment:

"A century had passed since the crisis under Ahab. The throne of Israel was now occupied by Jeroboam II, the most illustrious of Jehu's dynasty. As the result of his long and vigorous rule (c. 783-743 B. C.) the wounds of Israel were healed, and the nation rapidly recovered its ancient power. Moab lay once more prostrate under the yoke; on the North, too, Jeroboam wrested from Syria the frontier towns of Gilead, and even part of the territory of Damascus, thus extending the bounds of Israel to their ideal range 'from the gateway of Hamath to the sea of the Aramah' (2 Kings XIV:25), i. e., from the Orontes to the Dead Sea. With military success came wealth and luxury. Samaria vied with Tyre and Damascus in the splendor of its buildings. The king and nobles had their summer and winter houses, richly adorned with hewn stone and ivory, and furnished with all the comforts of advancing civilization. In the intoxication of their new-found magnificence the haughty rulers of Israel forgot the sterner discipline their fathers had undergone, and spread the manners of the nations around them, reclining on softly cushioned divans, and tasting with fastidious tooth 'lambs from the flock and calves from the midst of the stall,' anointing themselves with the choicest perfumes, and drinking their bowlfuls of drained wine, singing foolish songs to the twanging of the lyre, and fancying themselves very Davids in skill. But over again the brilliant debauchery of the Court circles rose the dark shadow of poverty, made ever deeper by the encroachments of wealth. To further their own pleasure rich men thought little of trampling down the toil-worn labourer, refusing him an honest wage, and for the debt even of 'a pair of shoes' selling him into slavery. The ladies of Samaria were almost as heartless and licentious as their lords, while the merchants in the marketplace openly exalted knavery into a means of gain. Against such oppression in high places there was neither security nor redress. The law-courts were packed by the friends of the wealthy, and verdicts sold to the highest bidder, so that the name of Justice became a by-word, leaving a taste in the mouth like worm-wood. The Church stood equally apart from the poor man and his needs. They would subvert the cause of the poor, take the bread out of their mouth, and go straightway to worship God in His temple. They would actually lay themselves down before the altar on garments taken in pledge,

abandoned to wine and the grossest impurity, in express defiance of the Covenant with their God.

"Suddenly the silence was broken by a word from Jahweh, the echoes of which reverberate through the centuries.

Amos was neither a prophet nor 'the son of a prophet:' he stood in no relation to the prophetic guilds of his time. As he told Amaziah, with the thrill of honest pride in his tone, he was a plain working man, a shepherd and 'dresser of sycamore figs' on the upland pastures of Judah. But though a poor man, with none of the culture of the schools, Amos was a highly-gifted soul, whose faculties had been trained to fine perfection by the discipline of Nature and life. But Amos' horizon was by no means confined to the narrow circles of the desert. Six miles to the north lay Bethlehem, with all its tender memories. From the pastures where he tended his flocks could be seen the towers of Jerusalem, some six miles further. Such constant association with sacred scenes was food enough for a thoughtful man's reflections. His calling as a shepherd provided still richer opportunities for observation of life. To sell his wool he had of necessity to frequent the fairs held usually in conjunction with religious festivals at the centres of national life. The vivid pictures drawn by Amos of social conditions at Samaria and Bethel are undoubtedly a transcript from what he had seen with his own eyes.

"These many side-lights into the natural character of Amos afford us suggestive indications of the true meaning of inspiration. There was nothing forced or mechanical in the Divine afflatus that caught up the prophets, and raised them so far above the level of their fellows. Inspiration was always vitally related to human personality, the prophet being simply the man, with all his natural powers quickened and born again by the Spirit of God. The decisive experience which brought the new man to birth was the Call. And this also varied with the manifold varieties of human character. To Amos it was the precipitate of all he had seen and felt—in one overwhelming conviction. Through a series of visions it became clear to him that what he had dreaded for Israel must inevitably come to pass." The Prophets of the Old Testament.

Application: Does the life of the individual differ from the life of a nation in its response to or against good and evil?

Are the same methods to be employed in bringing about the repentances from evil of an individual and a nation?

BOOK OF MORMON DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton

Course B—Ages 15, 16, 17

Additional Helps for March Lessons

First Sunday, March 3, 1929

It is expected that the teacher is a close student of the text of the Book of Mormon. That means that the teacher is not depending upon the leaflet for her source of information. In introducing Jacob to the class, let them know who he is, the influences under which he is reared, and the attitude he shows toward the truth as compared with the known opposition by his brothers Laman and Lemuel.

Jacob's teachings are segregated according to subject matter. It is suggested that these teachings be read, topic by topic, each one in turn discussed. Let the class give from memory the teachings of Jacob respecting the conditions of the righteous and of the wicked between death and the resurrection.

Make the point that this is in complete harmony with the present gospel teachings revealed to the Prophet Joseph Smith.

Second Sunday, March 10, 1929

Nephi speaks in this lesson. As the class proceeds to analyze his predictions, have them note with what fidelity and exactness he had described our day. Your class reads the Sunday newspapers and the magazines to which eminent Church men contribute. What do these men say about the standards set up by the Savior? They preach liberalism; they justify the things against which the Savior preached. What about Sabbath observance, healing, prayer? Are these rigidly taught? See what Nephi says about the confusion among the churches; their unwillingness to accept a real personal God. They deny the need for revelation. The result of today's teachings should be the creation of a profound respect for Nephi as a prophet; and an increased faith in the restored true Church.

Third Sunday, March 17, 1929

Here Nephi tells what preachers and people will ask about the Book of Mormon. Ask any missionary how this prophecy has come literally into fulfillment. See that the class understands this "marvelous work and a wonder." Why is it marvelous? Why is it wonderful? Allow a helpful discussion at this point about the history of the Old Testament,

the New Testament, the Book of Mormon, the Doctrine and Covenants. How are they combined, as Nephi says. Who has all these books? Why should all these books be preserved? Let the class see how this prediction by Nephi has already been fulfilled as far as the Church is concerned.

Fourth Sunday, March 24, 1929

Young people today are asking for positive proofs. Nephi points out how the Holy Spirit works. Have this topic carefully read by the class. Nephi explains why some people do not understand the truth; why others do. Let the class explain the reason. The value of prayer is also a subject worthy of discussion. Finally, see what the class thinks of Nephi's final testimony. How can a testimony bless or condemn? Why do our missionaries give people an opportunity to hear the Gospel. This discussion can be made interesting and profitable.

Fifth Sunday, March 31, 1929

Review

LESSONS FOR APRIL

First Sunday, April 7, 1929

Lesson 14. What King Benjamin Taught (Continued)

Texts: Mosiah 4; Doc. and Cov. 42:30, 31; Mosiah 18:29; Matthew 22:31-40.

Objective: Our love of God and of our fellowmen will be judged, not so much by our beliefs, as by our actions.

Suggestions on Preparation and Presentation: "Jesus said unto them, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself." Matthew 22:37, 38, 39.

These were given by the Lord as the first and second great commandments. God has always stressed the fact that we can best show our love for Him by loving our fellowmen.

In all dispensations, the commandment has been given to share with those in need, but in these teachings of King Benjamin, what is meant and how is it explained more in detail?

King Benjamin's teachings:

1. Our first duty is to provide for the real needs of our family.
2. We should help the needy according to our substance.
3. We should not judge the worthiness of the poor.
4. We should use wisdom in our giving "It is not requisite that a man should run faster than he has strength."
Why? If we give more than we are able to give, we destroy the power of giving altogether.
5. Yet, there should be absolute honesty in deciding what our power to give is.
6. There should be order and system in giving.
Show how our Church organization provides perfectly for order in giving.
7. We should administer relief both spiritually and temporally.
Stress the spiritual and show how a kind word may sometimes mean more than material aid.

"For the gift without the giver is bare:
Who gives himself with his alms feeds three,—

Himself, his hungering neighbor and me."
—"Vision of Sir Launfal," Lowell.

Application: "Not everyone that saith unto Me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of My Father, which is in heaven." Matthew 7:21.

"Be ye doers of the word, and not hearers only, deceiving your own selves." James 1:22.

Second Sunday, April 14, 1929

Lesson 15. What Abinadi, Amulek and Alma Taught Concerning the Resurrection

Texts: Mosiah 15, 16, 17; Alma 11, 12; Talmage's "Articles of Faith," Lecture 4; Lecture 21.

Objective: The Savior has redeemed us unconditionally from the sin of Adam and also from our own sins on the condition of obedience to the Gospel.

Suggestions on Preparation and Presentation: The Lord tells us in the Book of Moses, ch. 2, v. 39, "This is my work and my glory to bring to pass the immortality and eternal life of man." So from the beginning the perfect plan for man's salvation was worked out. If man is not to be a machine, he must have the right to choose good or evil, and his salvation depends on his choosing the right for the love of the right.

In order for man to have this opportunity, it was necessary for Adam to fall, the penalty of which was death.

Atonement necessary, assumed by

Christ. See Talmage's "Articles of Faith," p. 78.

- I. Two-fold Nature of Christ's Atonement.
 - a. Redemption from death of all mankind.
 - b. Salvation through obedience to Gospel plan.
- II. The Resurrection.
 - a. Universal.

"As in Adam all die, even so in Christ shall all be made alive."
I Cor. 15:22.
 - b. The body resurrected perfectly.
 - c. The first resurrection.
 1. Christ the first fruits.
 2. Who participates.
 - d. The second resurrection.

Who must wait. Revelations 20:5.
- III. Salvation.
 - a. Resurrected spiritually as we die.

"The filthy shall be filthy still."
See Lesson 9.
 - b. Shall have realization of our sins.
 - c. Special condemnation of those who knowing the law have refused to live it.
- IV. The second death—a spiritual death.

Third Sunday, April 21, 1929

Lesson 16. What Alma Taught Concerning the First Principles of the Gospel

Texts: Mosiah 18, 26, 27; Alma 7.

Objective: Because often stated formally, we may think of the first principles of the Gospel as dogmatic, however, they are grounded in natural principles.

Suggestions on Preparation and Presentation: People sometimes think of the first principles as arbitrary and dogmatic. On the contrary, they are founded on natural principles.

- I. Faith (belief).
 - a. No action possible without it.
 - b. To begin with, no more than sympathetic interest. (See Alma 32.)
- II. Repentance.

A turning away from that which is wrong or not so good to that which is better. It is an indispensable principle of progress in material and intellectual life as well as in religion.
- III. Baptism.

Having a will to serve God, a desire that God should recognize it, forgive us of our sins, and permit us to enter into a covenant with Him is only natural. The means is not chosen arbitrarily. It is within the reach of all, learned and unlearned. It typifies cleansing, and it symbolizes death and resurrection and

a rebirth. It recognizes the atoning sacrifice of Jesus.

- IV. The order of the principles is determined logically.

Fourth Sunday, April 28, 1929

Lesson 17. What Alma taught concerning the Priesthood

Texts: Mosiah 18, 23, 26; Alma 7.

Objective: A paid priesthood is contrary to the spirit of the Gospel, an unpaid priesthood in harmony with it.

Suggestions: Under the Gospel plan, the priesthood, as now, seems to have always been unpaid.

I. Disadvantages of a paid Priesthood.

- a. Will have desire to please those by whom they are paid.
- b. Are deprived of opportunity to develop power to love by making sacrifice.
- c. Not having same experience as people, are not in best position to advise and give counsel.
- d. Establishes priest class.

II. Advantages of Unpaid Priesthood.

- a. Develops love by exercising it. (Sacrifice.)
- b. Guarantees sincerity.
- c. Brings spirit and blessings of the Lord.
- d. Brings close union with the people.

CHURCH HISTORY DEPARTMENT

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

First Sunday April 7, 1929

Lesson 14. The Saints Driven From the Land of their Inheritance

Text: Sunday School Lessons, No. 14.

Supplementary References: Notes Doc. and Cov. Commentary, p. 769; "Essentials in Church History" (Smith), pp. 156-166; "One Hundred Years of Mormonism" (Evans), pp. 146-149, 166-181; "History of Church," Vol. 1, pp. 372-400, 426, 440, 472-493; "Missouri Persecutions," pp. 60-124.

Objective: To show that even though the Lord were ready to establish the Saints in Jackson County and build the New Jerusalem that they, like the children of ancient Israel, had to be purified by suffering before they could live the laws necessary for Zion's redemption; or to teach that God's people have been disciplined by sorrow when they have not heeded His call to repentance.

Organization of Material:

- I. Saints in Jackson County warned to repent or Lord's protecting power would be withdrawn.
- II. People lacked experience and opportunities of today for training in Gospel.
- III. Causes for prejudice and hatred of Jackson County neighbors.
- IV. Cruel persecutions that drove saints from Jackson County.

Lesson Enrichment:

- I. Blessing promised to ancient Israel if obedient. Deut. 28:1-9.
- II. Sorrows promised if disobedient. Deut. 28:15-20, 30-37, 49-53, 64-66.
- III. Jews warned of Babylonian captivity by Jeremiah. Jer. 38:2-3; 23; 39:1-9. By Lehi, I Nephi 1:12-13, 18-20.
- IV. Jerusalem warned by Christ. Luke 19:41-44; Matt. 23:37-8.

V. Predictions concerning re-establishment of Jews in Palestine and the building of the New Jerusalem in Jackson County still to be fulfilled.

Application: By what means can individuals as well as peoples assure themselves of happy lives through God's blessing and favor? How can we be worthy to assist in the building of New Jerusalem?

Draw out from class, by questions, a list of those things which if they do will insure happiness and progress and of those things which will result in disappointment and sorrow.

Second Sunday, April 14, 1929

Lesson 15. Zion's Camp

Text: Sunday School Lessons, No. 15. Supplementary References: "Essentials in Church History" (Smith), pp. 166, 167, 170-178; "One Hundred Years of Mormonism" (Evans), pp. 188-194; "History of the Church," Vol. 2, pp. 61-122; "Autobiography of Parley P. Pratt," pp. 122; "Historical Record," p. 580; Willford Woodruff, pp. 40-41.

Objective: To show that the Lord was with Zion's Camp, and that even though

it did not restore the people to the land of the inheritance, it showed the Prophet who were his future leaders.

Organization of Materials:

- I. Lord's statement of cause of expulsion from Jackson County.
- II. Organization of Zion's Camp.
- III. Power of God accompanied Camp.
- IV. Destruction of Camp planned and threatened.
- V. Remarkable deliverance.
 - a. The unprecedented storm.
 - b. James Cambell and party.
- VI. Trials and hardships of journey revealed characters of men suitable for leadership.

Lesson Enrichment:

The story of God's care over Helaman and his army of 2,000 boys may be used to illustrate this lesson. Alma, Chap. 56, particularly verses 45-56.

Note in this lesson the presence of the contending forces of good and evil and how easily the power of God thwarted men's evil purposes.

The superior force of good would be more frequently and more conspicuously manifest if men were more ready to yield themselves obediently and humbly as instruments of God's power.

God is at all times ready and anxious to work through men who will yield Him faithful service, but is much of the time hindered by men's unwillingness and unpreparedness.

"He knows your need in advance and is more willing to give than you are to take." * * *

"If a father wishes to give his son an education, why doesn't he? If he sees the need, has the means, is willing, even anxious to bestow, what hinders him? In how many cases is the answer clear: the boy has no genuine desire, no earnest prayer for the blessing which the father would give. The father is helpless. He must wait, his love pent, his willingness checkmated, until a prayer, however faint, rises in the boy's heart. The finest gifts cannot be dropped into another's life like stones in a basket. The receptive heart is the absolute pre-requisite of all great gifts, and God Himself cannot bestow his best on men unless they pray." Meaning of Prayer, Fosdick.

Through the prophet the Lord chose as leaders those men who through the trials and hardships of the Camp journey showed by obedience and humility that they would be usable.

Application: Help pupils to feel the advantage of being on the Lord's side and among those deserving to be chosen by Him as His future leaders.

Illustrate with the James Cambell incident the futility of man's boasted strength when in conflict with the divine will.

Third Sunday, April 21, 1929

Lesson 16. Outstanding Incidents 1831-1833

Supplementary References: "Essentials in Church History" (Smith), pp. 145-146, 149, 153-154, 169, 180-182; "One Hundred Years of Mormonism" (Evans), pp. 162-164, 195-204; Doc. and Cov. Commentary, 703-710; Prophecy on War, Doc. and Cov. Commentary, 657-664; "New Witness for God" (Roberts), p. 330; "Gospel Doctrine," 301-303; "History of the Church," Vol. 2, pp. 34-35; Vol. 1, pp. 349; 352; "Prophecies of Joseph Smith" (Morris.)

Objective: In the midst of cruel persecutions Joseph continues, under guidance, to lay the foundation for God's kingdom.

Organization of Material:

- I. Joseph's painful experience. Tarred and feathered.
- II. Prophecy on War.
- III. School of Prophets organized.
- IV. Word of Wisdom revealed.
- V. First Presidency organized.
- VI. Beginning of Kirtland Temple.
- VII. First High Council organized.
- VIII. Twelve Apostles and Seven Presidents of Seventy chosen.

Lesson Enrichment:

On the subject of persecution consider Matt. 5:11-12; John 15:20; Jas. 5:10. On the object of suffering see Heb. 5:8.

In most classes the greater part of the time of this lesson may profitably be devoted to the Word of Wisdom. An excellent treatment of the subject will be found in "Joseph Smith, Scientist," by Widtsoe. An interesting story by Joseph J. Cannon appears in the Era of October, 1928; also three articles in Era of November, 1927.

Dwell on the kindness of our Heavenly Father in giving His Church such wholesome advice as is contained in the Word of Wisdom before the need for it was recognized as it is today by the learned. Be careful to treat the matter in such a way as not to give unnecessary offense to those who may have near relatives addicted to the use of tobacco.

Application: Let the class develop, through discussion, the value of increased physical and mental efficiency secured by observance of the Word of Wisdom, and of God's favor obtained by obedience.

Fourth Sunday, April 28, 1929

Lesson 17. Days of Great Importance—
The Kirtland Temple

Text: Sunday School Leaflets, No. 17.
 Supplementary References: "Essentials in Church History" (Smith), pp. 153, 154, 188-192; Doc. and Cov. 97:14-17, Sec. 109; "One Hundred Years of Mormonism" (Evans), pp. 202-210; "The House of the Lord," pp. 61-109; "History of the Church," Vol. 1, pp. 349-352, Vol. 2, pp. 427-28; "Life of Heber C. Kimball," pp. 103-104; Doc. and Cov. Commentary, pp. 890-893.

Objective: To show that God in a very marvelous manner recognized His Temple, His Church and people.

Organization of Material:

- I. Kirtland temple completed at great sacrifice.
- II. Remarkable incidents at dedication as related by Eliza R. Snow and Heber C. Kimball.
- III. Fast meetings in the temple.
- IV. Visitations to Joseph Smith and Oliver Cowdery.
- V. Apostasy among leaders in 1837 and 1838.

Lesson Enrichment:

Compare with incidents at dedication of Kirtland temple story of cloud and pillar of fire in Ex. 13:21 and Ex. 33:9.

Power of Lord manifest at dedication of Solomon's Temple. 2 Chron. 5:13-14.

At dedication of Manti temple scores of people heard music by invisible angelic choir.

An interesting incident at the opening of the Logan temple is related by Wilford Woodruff. (See Life of P. 550.) As a host of people climbed the stairs President John Taylor pointed out one woman to President Card, and though she was a stranger to him, he said: "Turn that woman back, I don't know why, only that the Spirit of the Lord says, 'Turn that woman back.'" Investigation showed the woman to be unworthy. She was not entitled to a ticket but had paid someone to procure it for her.

Of dedication of Salt Lake temple Brother Woodruff writes, (p. 582): "The spirit and power of God rested upon us. The spirit of prophecy and revelation was upon us, and the hearts of the people were melted and many things were unfolded to our understanding."

In explaining the visit of Moses, "restoring the keys of the gathering of Israel," inquire of the members of your class the countries from which parents and grandparents have come.

Application: Impress pupils with the great privilege it is to go to the House of the Lord and partake of its blessings. Inspire with a desire to live and to sacrifice for the enjoyment of divine favor.

Some people allow relatively unimportant personal disappointments and trials to turn them aside from the enjoyment of inestimable blessings. A man who had paid \$700.00 toward the erection of the Kirtland temple left the Church because when he arrived for the dedication service the building was crowded and he could not get in. (Doc. and Cov. Commentary, p. 892.)

PRIMARY DEPARTMENT

General Board Committee: Charles B. Felt, Chairman; Frank K. Seegmiller, Vice Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Glauque

LESSONS FOR APRIL, 1929

Preview Questions

1. What in these lessons emphasize the fact that good heredity was necessary to the building up of the chosen people of Israel?

2. What peculiar customs are pictured in the story of the wooing of Rebekah?

3. How was Isaac's patriarchal blessing on the heart of Jacob fulfilled? (Genesis 27:28, 29.)

4. How was Esau's? (Genesis 27:39, 40.)
 Note: If available consult a Bible Com-

mentary for the answer to these last questions, preferably "The One Volume Commentary of the Bible."—Dummelow.

5. Why did Jacob call the place of his vision Beth-el?

6. What was the part played by Abraham, Isaac, Jacob, and Joseph each in his turn as a founder of Israel?

First Sunday April 7, 1929

Lesson 13. Rebekah at the Well

Text: Genesis 24.

Reference: Sunday School Lessons No. 13.

Objective: Implicit trust in God brings happiness and success.

Memory Gem: "Blessed be the Lord."

Songs: "Dearest Children, God is Near You." (D. S. S. Songs.) "Dear Father Always Near Me." (Hollis Dann, Book I.)

Outline:

- I. Abraham's Desire for His Son.
 - a. A wife from among his own people.
 - b. Instructions to servant.
 - c. Preparations for journey.
- II. Evening At the Well.
 - a. Type of watering places.
 - b. Custom of people.
 - c. Eliezer's prayer.
 - d. The answer—Rebekah's appearance.
- III. Eliezer At Rebekah's Home.
 - a. Hospitality shown.
 - b. Errand made known.
 - c. The answer.
- IV. Return to Canaan.
 - a. The meeting of Isaac and Rebekah.
 - b. The marriage.

Point of Contact: Talk of our different water systems. Compare the means of water supply in the city with that in the county. The difference in our piped water from canyon streams, to that of pumps, artesian wells, windmills, etc. Perhaps some child can tell you of the old well grandmother may have had with the "moss covered bucket" There is still a different kind of well that none of you children have mentioned. I am going to tell you of it.

Application: How did Abraham show his trust in God? How did Eliezer show his trust in God? How was the servant blessed through trusting alone in his Heavenly Father? Was there anyone else in our story who showed trust in God? How did Rebekah show it? These three people must surely have believed in the word of our song we sang today which says, "God will bless you, God will bless you, if you put your trust in Him." How can we put our trust in God?

Second Sunday, April 14, 1929

Lesson 14. The Birthright Sold

Text: Genesis 25:20-34; Genesis 27:1-40.

Reference: Sunday School Lessons No. 14.

Objective: Great blessings come to those who have faith in the promises of the Lord and live for them.

Memory Gem: "The Lord is my Shepherd, I shall not want."

- I. The Birth of Esau and Jacob.
 - a. The kind of babes they were.
 - b. God's promise concerning them.
- II. The Kind of Men They Grew to Be.
 - a. Esau—animal-like, daring, good hunter, wandering, "despises birthright, favorite of father.
 - b. Jacob — home-loving, shepherd, reverence of things of God, blessing seeker, favorite of his mother.
- III. Esau Sells His Birthright.
 - a. Esau's hunger.
 - b. Jacob's bargain.
- IV. Jacob Gets the Blessing.
 - a. His right to it.
 - b. Isaac's wrong idea.
 - c. Rebekah's plan.
- V. Jacob a Great Leader.

Point of Contact: The lesson of "Rebekah at the Well" forms a natural step to the teaching of this lesson. A review of it may be used as a point of contact for this lesson. Or the teacher may question the class about giving too much for things of little value. If you had a dollar how many pretty toys could you buy with it? If a boy wanted to sell you a little tiny bunny rabbit would you give that whole dollar for it? There was once a boy who thought little of things worth very much. His name was Esau. etc.

Application: What are some of the greatest blessings our Heavenly Father can give to us. (Food, clothing, brothers, sisters, health, good teachers.) How do we get these blessings? If we are selfish, or faithless we do not get these blessings.

Third Sunday, April 21, 1929

Lesson 15. A Sacred Promise

Text: Genesis 28 to 33.

Reference: Sunday School Lessons No. 15.

Objective: To pay tithing is a blessing and a duty and shows that we desire to serve God.

Memory Gem: "Of all that Thou shalt give me I will surely give one-tenth unto Thee."

Songs: "The Little Tenth," (Kindergarten and Primary Songs, Thomassen.) "Give, Said the Little Stream," (Primary Song Book.)

Outline:

- I. Jacob's Departure From Home.
 - a. Reason.
 - b. Jacob's trust in God.
- II. The Dream.
 - a. The ladder.
 - b. The Lord's promise.
- III. Jacob's Thanksgiving.
 - a. Anoints the stones.
 - b. Covenants to pay tithing.

Point of Contact: I. As you go through our city you see many fine buildings. Which do you think is the most beautiful building in our city? (Temple.) Who owns it? How did our Church get money to build it? This is not the only beautiful building our Church has built. We have hundreds of fine meeting houses. Who gives all the money for these? It's true the people all donate money for their splendid meeting house, but our Church gives money, too. How is this made possible?

Today our story tells us how we got this law of tithing.

II. Jack's father gave him ten cents for candy. He went to the store and bought ten pieces. During the day Jack ate all of this candy. He did not offer his father one piece. What do you think father thought of him? How easy it would have been to have given just one piece away, out of ten.

III. Talk with the children about Christmas, emphasizing the idea, "'Tis better to give than to receive."

Application: (This application was beautifully worked out by one of the teachers of Sugar House Ward, Salt Lake City.) The Sunday before the lesson on tithing was to be presented, the teacher asked her children to bring a little box with them the following week. Then after her lesson had been given she showed her little box which had a little hole in the top and the inscription: "My tithing." On one side was printed the little verse:

"I'm sure I know what tithing is,
I can tell it every time:
It is ten cents from a dollar,
And a penny from a dime."

A slip with the printed verse was ready for every child in the class. One-tenth of everything the child earned was to go into this box. The teacher then carried the application another step. She told the boys and girls that their names would be given to the ward clerk and that every Fast Sunday he was to expect the children to come with their little tithing box. (Don't you think it's worth trying.)

If All Who Hate Would Love Us

If all who hate would love us,
And all our loves were true,
The stars that swing above us
Would brighten in the blue.
If cruel words were kisses,
And every scowl a smile,
A better world than this is
Would hardly be worth while.
If purses would not tighten
To meet a brother's need,
The load we bear would lighten
Above the grave of greed.

Fourth Sunday, April 28, 1929

Lesson 16. Two Strange Dreams

Text: Genesis 37.

Reference: Sunday School Lessons No. 16.

Objective: God protects those who love and trust Him.

Memory Gem:

Remember God is watching you,
For whether wrong or right,
No child in all this busy world,
Is ever out of sight.

Songs: "Dearest Children, God is Near You." (D. S. S. S. p. 99.) "In the Sky Above Us." (Hollis Dann, No. 1.)

Outline:

I. Jacob's love.

b. Jealousy of brother.
c. Coat of many colors.

II. Joseph's Dreams.

a. The sheaves in the field.
b. The sun, moon, and stars.
c. Effect of dreams on brothers.

III. Result of Brother's Jealousy.

a. Sold to Ishmaelites.
b. Taken to Egypt.
c. Jacob's grief.

Point of Contact: How many children are there in your family? How many girls? How many boys? There are three boys in Mary's family, and only one in David's. Today I am going to tell you about a family of twelve boys.

Application:

God is with me every day,
When I work and when I play;
When I read and when I talk;
When I ride and when I walk;
When I laugh and when I cry,
God is ever, ever nigh.

How do we know Heavenly Father was always near to Joseph? Tell of how He protected him from harm. Who else does God watch over? When? Let us name the things our verse says that God watches us do. (Play, work, read, talk, ride, etc.) Are we ever out of His sight? How then must we always live so that we won't be ashamed for Him to see?

If those who whine would whistle,
And those who languish laugh,
The rose would rout the thistle,
The grain out run the chaff;
If hearts were only jolly,
If grieving were forgot,
And tears of melancholy
Were things that now are not—
Then love would kneel to duty,
And all the world would seem
A bridal bower of beauty,
A dream within a dream.

—Matthews.

KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman; assisted by Inez Witbeck

WORK FOR APRIL

First Sunday, April 7, 1929

The Wise Pansy

Objective: God is pleased with those whose hearts are content in serving Him and doing for others.

Outline:

- I. A King Loved by All.
How his subjects showed their love.
- II. His Garden.
The discontented plants.
- III. The Pansy
Why she was content.

Approach: Children, how many of you have flower gardens? What flowers have you in yours? Do you know that we have another garden also, every one of us? Where do you suppose it is? Your heart is a little garden, and it belongs to the dear Heavenly Father.

Story

Once upon a time, long, long ago, there was a wise and good king who loved his people and tried to make them happy. He liked to travel through all parts of his kingdom, and he had kind words for every one he met.

All his people loved him, and to show their love they built beautiful palaces for him in different parts of his kingdom. Those living upon the mountains built a palace for him high upon the mountains; and those living in the valleys built one for him, nestled down at the foot of the great hills, until at last his palaces were scattered all over the land.

There was one palace in which he spent more time than in any of the others and he loved it best because it stood in the midst of a beautiful garden filled with trees, vines and flowers which had been planted for him. He would often walk in this garden or sit in the shade of the trees.

One morning he went out as usual to walk there and as he stopped to admire a beautiful vine, what was his surprise to see it drooping and withered. In his disappointment and grief he cried out "Oh my lovely vine, what has happened to you?"

The vine answered: "Dear King, it is so little I can do for you that I am sad. I cannot blossom like the rose, nor grow tall like the tree. I can only cling here

in my feeble way and so I thought I didn't wish to live any longer."

The King said nothing, but passed on and soon he came to a rose bush which only the day before he had found covered with fragrant roses. As he now stopped to pick one, it fell to pieces in his hands. After gazing a moment in surprise he said, "My lovely rose, are you too, drooping?"

The rose raised her head and said timidly: "Yes, my King, I wanted to do something for you and I tried so hard to grow tall like the tree, but I could not. I could only be a rose and, so I gave up trying to please you."

Again the King bowed his head and passed on. Next he came to a tree, which had, for a long time, been his pride and joy. When he saw that it, too, was drooping, he cried aloud in his grief, "Oh, my tree, my pride, are you also dying?"

The tree said, "Yes, Oh King, I do so little for you. I cannot blossom like the rose and I take up so much room in the garden that I thought I would give my place to someone who could serve you better."

The King, now sad at heart, turned to go to the palace and as he walked along with bowed head, he saw something fresh and bright at his feet. As he looked again, a little pansy lifted her head and turned her shining face toward him. "Oh, my dear little pansy," said the King, "you are still here as bright and beautiful as ever."

"Yes, O King," replied the pansy, I heard the vine, the rose and the tree talking and I wondered what I could do to please you. But, as I thought about it, I decided that when you planted a vine you wanted just a vine, and when you planted a rose, it was a rose you wished, and when you planted me, you wanted just a pansy, so I am going to try to be the sweetest, dearest little pansy that I can."

Application: Do you sometimes wish that you were someone else who seems to have more happiness than you have? Our Heavenly Father who made us, wishes each one to be content with the blessings that He gives, and like the little pansy try to be good and to make others happy.

Gem:

"My heart is God's little garden

And the flowers growing there everyday,

Are the things He shall see me doing,
And the words He shall hear me say."

Rest Exercise: Pretend to be a mother hen scratching for worms for her children. If she comes into the garden to scratch, shoo her away gently.

Songs for the Month: "The Heart Garden," p. 63, Kindergarten and Primary Songs, by Frances K. Thomassen; "Little Purple Pansies," p. 127, D. S. S. S. Book; "Jesus Bids Us Shine," p. 183, D. S. S. S. Book; "The Sunshine's Message," p. 39, Song Stories by Mildred and Patty Hill. Choose one of these to be taught during the month.

Second Sunday, April 14, 1929

Lesson 10. Jesus and the Children

Texts: Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17.

Sunday Morning in the Kindergarten," page 38.

Supplementary References: "Jesus the Christ," p. 475; "A Life of Christ for the Young," chap. 52.

Objective: The blessing of the Lord will always follow the faithful.

Organization of Material:

- I. The Fame of Jesus.
 - a. Reason of Jesus being known.
 - b. Those who sought Him needed His help.
- II. Mothers Seek Jesus.
 - Reason.
- III. The Disciples' Attitude.
 - Why they thought Jesus couldn't be bothered with children.
- IV. Jesus' Love Shown.
 - a. Manner of receiving the mothers.
 - b. Suffer little children to come unto me.
 - c. His blessing the children.

The approach to this lesson brings us to that season of the year, springtime, when life is in evidence in all nature and the Lord's blessings to us are abundant. The very atmosphere breathes a blessing to God's children. Our lesson inspires us with the thought that Jesus is blessing us the same today as when he was on the earth. The fame of Jesus, while traveling, left its impression so deeply that many mothers wanted him to bless their children.

And this great desire on the part of the mothers helped Jesus to bless their children more abundantly. The mothers' faith and Jesus' love brushed aside the disciples' objections and Jesus took the little children in his arms and blessed them. In our seeking we can find as rich blessings today as the children did formerly. The purity of Jesus blended so harmoniously with that of the children that he was con-

strained to say, "Suffer them to come unto me for of such is the kingdom of heaven." Usually we respond most to that which corresponds to our lives. This lesson, then, should call forth much effort from us, and possibly be a great incentive for purity in our lives.

Lesson Enrichment:—Story.

"Jesus has come over Jordan, and many from the village are going to meet Him," said a father, one day, as he came home from his work. Little Rachel and Benjamin said, "We want to see Jesus, too," and "Jesus, too," echoed the baby.

"Is He really coming?" asked the mother. "I have been hoping He would come near enough that I might take our children to Him. He loves children so, I want them to know that He loves them."

So it came that Rachel and Benjamin and the baby, with the other children of the village, had a visit with Jesus at the well-side, in the cool of the evening, as the sun was going down. And this little incident caused them to mould their lives more after that which they knew Jesus desired, than all other things combined. And as Rachel and Benjamin and the baby grew up they loved to tell of the story of how Jesus had blessed them, and as the children would gather round they would tell of the good influence, the impressive feeling they experienced on that evening when Jesus held them in His arms; of His wonderful personality; His kind face and pleasing voice; of His assurance as He spoke, and of His inspired words. All of which they remembered and were eager to tell as long as they lived.

Rest Exercise: Today we are going to hear of Jesus' love for the children and of how He blessed them when the mothers brought them to Him. The children gathered flowers for Him. Let us pretend that we are the children in the story, gathering flowers.

Gem: Same as for last Sunday.

Present each child with a cut-out of a child on which is written—Jesus said, "Let the children come to me."

Third Sunday, April 21, 1929

Lesson 11. The Triumph Entry Into Jerusalem

Texts: Matt. 21:1-16; Mark 11:1-11; Luke 19:28-40; John 12:12-16.

Supplemental References: "Jesus the Christ," pp. 513-517; Weed's "A Life of Christ for the Young," chaps. 57 and 58.

Objective: One way that we can show love for Jesus is to sing songs of praise to Him in remembrance of what He has done for us.



JESUS AND THE LITTLE CHILDREN

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." And He took them up in His arms, put His hands upon them, and blessed them.—Mark 10:13-16.

Organization of Material:

- I. Preparation for the Journey.
 - a. His followers desire to honor Jesus.
 - b. How the colt was secured.
- II. The Journey.
 - a. Street strewn with olive, fig and palm leaves.
 - b. Joyous shouting.
- III. The Entry into Jerusalem.
 - a. Shouting all the way.
 - b. Entered with honor.
 - c. Cleansed and preached in the temple.

All of the acts of kindness shown Jesus as He entered Jerusalem on that beautiful Sunday morning, were expressions of their love for Him. Show the children how we can prove our love by doing the things He desires us to do.

If we love mother, surely that love will lead us to cheerfully do as she desires. Our love for Jesus is expressed through our love for what He has given us, our country, and our homes, the plant and animal life, etc., and if our feeling of love is strong enough it must seek expression.

No sooner had Jesus started than the multitude spread out their garments to tapestry His path, and boughs of olive, fig and palm leaves were scattered before Him. Then in a burst of enthusiasm they shouted, "Hosanna to the Son of David." There are times in all our lives when we would sacrifice much for our love for truth and the nearer we keep ourselves in this condition the more joy will come in our lives.

Application: Let the children state ways in which joy can come to them through doing good to others. Show how expression of joy is much more pleasing and in harmony with the life of Jesus than that of anger.

Gem:

"Jesus, friend of little children,
Be a friend to me.

Take my hand and ever keep me,
Close to Thee."

Rest Exercise: Dramatize "The Sunshine's Message," p. 39, Patty Hill's Song Stories.

Fourth Sunday, April 28, 1929

Lesson 12. The Good Shepherd

Text: John 10:1-17.

Supplemental References: 23d Psalm; Isa. 40:11; John 21:15-17; Weed's "Life of Christ for the Young," p. 45.

Objective: Jesus, the Good Shepherd, loves and cares for His sheep and it is through Him that they shall have everlasting life.

Animals truly reflect their feelings to-

ward man by their actions. The Shepherd in ancient days walked ahead and led his sheep to safety. The sheep knew his voice and followed. That feeling of leading in leadership is very apparent in our Church today. Jesus the true shepherd never wants us to go where he does not lead. A teacher is a leader and should show rather than tell the way. The loud voice of temptation proven false many times should be treated as the hireling shepherd who does not love his sheep, but tries to deceive them into going the wrong way. The mother's love prompts her tender care for the spiritual and physical comforts of her children. Our appreciation of Jesus' love for us can be shown in how we love and care for His children, our Sunday School class.

The lamb wholly resigns itself into the care of the shepherd. And the good shepherd, with even his life, will protect his sheep. This thought should carry the teacher beyond the class room into the lives of the children, to see more of them, so that she can help them more. Then she truly could be called the shepherd of the flock, a name Jesus earned by His service.

Lesson Enrichment:—

Robert, the Shepherd Boy

Many, many years ago, little Robert, who lived on a ranch with his parents, had just spent his hard-earned money to buy a tired, bruised and neglected little lamb that had previously been in a herd of sheep which had passed his home. The poor little lamb had been one of many and received the treatment of the strong and healthy. Being weak and sickly it could go no farther, so Robert bought it from the shepherd. He was overjoyed with his little lamb and called him spotty for he had a spot in the middle of his forehead. Robert fed and cared for little spotty until he was fully grown. Three times he had rescued spotty from impending death: Once from drowning by being caught in a marshy bog or swamp, another time Robert nursed spotty back to health after being run over by an auto. One day, Robert arrived just in time to save spotty's life when a large vicious dog had attacked him. Bleeding and bruised, he had again been nursed back to health by Robert. So, after all these days, Robert's lamb had begun to look upon him as his protector,—something like little children do their mothers. For when anything was wrong with little "Spotty" he would look upon Robert's face, as much as to say, "I know you can help me," and Robert never failed or disappointed "Spotty" once, for he loved his

little lamb even next to his mother and father.

Some naughty boys tried to induce the lamb to go with them but "Spotty" knew and loved Robert so well that he wouldn't go away from him, for he knew that where Robert went it was safe for him to follow. A neighbor friend called Robert the good shepherd and after that everyone called him "The Shepherd Boy."

For, as Jesus is watching over and caring for His little children whom He calls His lambs, so Robert watched and cared for little "Spotty." Can you think of some of the blessings Jesus is giving you and me today? And I wonder if we love Him as much as "Spotty" loved Robert, if so do we follow as close to Jesus as "Spotty" did to Robert?

Organization of Material:

- I. The Good Shepherd.
 - a. How he leads his sheep.
 - b. Loves and protects them.
 - c. Sheep know his voice and follow.
- II. Jesus the True Shepherd.
 - a. Leads us to safety.
 - b. Sacrificed His life for us.
- III. The Shepherd Guarded.
 - a. Those within the fold protected.
 - b. All must enter by love.
 - c. Our class a sheepfold and should be guarded.

Application: Let the children tell how, through prayer, they ask Jesus to lead them aright. Why do we love our mothers?—because of service. Then, what little things can we do to show our love toward mother? Towards Jesus?

Gem: Same as for last Sunday.

Rest Exercise: Have some of the children pretend to be shepherds, the others the sheep. The shepherds herd the sheep as they march quietly around the room in straight rows that no harm may come to them. The shepherds then herd them back into the fold which is the group of chairs where the children sit.

The Question Box: Is every child in our Department participating in our kindergarten songs? If not, why? Is it because we attempt to teach more than one new song each month? Do we neglect having a drill on that one song each Sunday?



HILDA DAVIS

Secretary of the Preston Third Ward Sunday School, Onelda Stake

Sister Davis has been engaged in Sunday School work, first as assistant secretary and later as secretary, for four years and in that time has never been absent from a single Sunday School session. Her books are always right up to date and kept in a neat and orderly manner.

The Gospel of Common Sense

Next to the beauty and sublimity of the Gospel, I appreciate it for its plain, sound common sense. It satisfies the cravings of the soul; answers every question that needs answering and solves every problem that ought to be solved. It makes clear life's meaning and purpose, and reveals to man his origin, duty and eternal destiny. It tells the truth about God and enables one to comprehend the things of God.—O. F. Whitney.



How Big Boulder was Changed to Soil

By Elinor Peterson Allen

For more years than anyone could count, Big Boulder had lain high up on a mountain peak. He had been well satisfied to admire his own dark beauty. And he had thought that nothing could be prettier than the tiny, white crystals scattered through him. When the sun shone upon them, they sparkled like diamonds.

But one day he noticed the loveliness of the flowers which grew on the long slope below him. They seemed ever so much brighter in their gay colors, than his crystals. And then Big Boulder, who had always been so proud of his hardness and high position, suddenly wished that he, too, might have sweet flowers and green grass.

Mother Nature, who knows all about things like this, guessed his wish. So she called her workers, the Sun, the Winds, the Rain and Jack Frost, and told them her plans. And they set about their duties at once, for it would take many years before their task ended.

The Sun was told to send his warmest rays down upon Big Boulder until sometimes the rock was almost too hot to touch. He must do this every day, all summer long, year after year.

Then at night, the cool, cool Winds blew sharply upon it.

"What is happening to me?" thought Big Boulder, puzzled. "In the day-

time, when I am so very hot, I feel as if I were stretching. Then when I cool off so quickly at night, I seem to shrink, and I think I hear tiny crack, crack, cracks going over me, as if I were shivering."

And that was just exactly what was taking place. After the Sun and the Winds had worked on him like this for, oh so long, Big Boulder was indeed covered with tiny cracks.

"Oh, Oh," he cried sadly. "I am not half as beautiful as I used to be."

But Mother Nature only smiled wisely. "Wait and see," she whispered gently. "Have you forgotten what you wished?"

Summer passed, and colder days came. Rain Drops fell upon Big Boulder, and filled the small cracks with water. Then Jack Frost popped up, and in a twinkling, the Rain Drops were chunks of ice, pushing this way and that for more room. For the ice took up more space than the water did.

"Careful now! Careful!" called Big Boulder. "I feel my sides splitting."

And crack, crack, went small pieces of the Boulder, sliding down to its base.

Then along came more Rain Drops. Lots of them. Little streams of water ran over Big Boulder, working into the cracks, and washing away the tiniest bits, down to the foot of it.

And this work of the Sun and the Winds and Jack Frost and the Rain kept on for a long, long time.

"Why, a lot of me is gone," cried Big Boulder in surprise, early one morning in spring. The snow was

melting just enough to give him a good look at himself.

"You have a surprise coming," said Mother Nature.

"What? What? Oh, please tell me," begged Big Boulder eagerly.

But he had to wait until the snow was gone, and the warm days had come again. Then one morning he felt so happy that he knew there must be some reason for it.

"Tell me now, Mother Nature. This is the day I shall find out what my surprise is to be. I am no longer a proud, beautiful rock, full of sparkling crystals. I look like a pile of dirt. But I don't seem to care about that. What has happened?"

"You are different, Big Boulder. You have been 'weathered.' That means that part of you has been changed into soil. The Sun, the Winds, the Rain, and the Frost have worked upon you, each in its own way, and have worn part of your surface away. They broke these little pieces up into smaller and smaller bits, until they became soil. It has taken many years, for such work is very slow. But they were very patient, and kept at it till they had finished their task. You are not as beautiful now, but you will be much more useful."

"Soil?" said Big Boulder in wonder. "Why then—flowers could grow on me, as they do down the slope."

"They could, indeed," answered Mother Nature. "Look."

Doing as she said, Big Boulder saw at his base a tiny pink bud peeping up at him. As the Sun cast its warm rays upon it, the bud slowly opened into a lovely Bitter Root blossom, the flower which loves to grow high up on gravel ridges, where it can look over all the world below.

And then Big Boulder was very happy, for his wish had come true. He had lost some of his shining crystals, but instead, he now had flowers of all lovely colors growing very close to him.

Why Shouldn't a Girl Have—

PLACES TO KEEP HER THINGS

By John F. Cowan

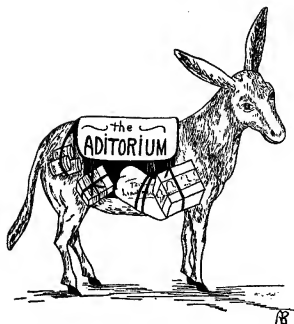
Judge a girl by a peep into her clothes closet. If shoes, tennis-rackets, clothes, hats, etc., are in a mix-up—look out! provided she has room enough to make it otherwise. Some things she should have are:

1. *Shoe Trees* for each pair of shoes. The next best thing to keep shoes from wrinkling and sagging when not being worn is to stuff them with cotton. It adds a third to the lifetime of a shoe, besides the neater appearance it makes on the foot.

2. *Hangers for Suits*. When coat-hangers are given free by dealers and cleaners, there's little excuse for not having a separate hanger for each coat and suit. It saves in pressing, and the wearer looks much more chic and "classy" in a garment that has been carefully hung, instead of having been dumped into the nearest chair.

3. *Hat Boxes or Bags* to protect hats from dust, or from being knocked off the hooks and stepped on. In lieu of better bags, grocers' large-size bags serve well. A long-bristle brush or light feather duster is fine for dusting hat flowers, feathers, plumes, and a soft camel's hair brush for velvet or other goods.

4. *Avoid Mix-ups In Dresser Drawers*. Nothing is more demoralizing to lingerie, summer waists, hosiery, gloves, than to be pawed over every time you try to find a needed article, and can't because you don't put the same thing twice in the same place. It is better to inventory on a sheet of paper each drawer and traveling trunk, so as to save time lost hunting in the wrong places. Girls naturally are more orderly than boys, but many girls need to cultivate early a distaste for a slovenly room, desk or attire. A reputation for slovenliness is as much to be dreaded as a bad breath. Don't acquire "halitosis" of closet or dresser.



What a Utah Boy has Done

"Be not afraid of greatness," says Shakespeare; "Some are born great, some achieve greatness and some have greatness thrust upon them." Which are you? and you? The Aditorium will tell you,—you were born great and you can achieve greatness if you so desire. Don't just drift. Have a definite purpose.

Here is one successful man, Wallace G. Hunter, who realized, while young, that nothing worth having was easy to win. So he overcame difficulties by aim-

ing to become efficient and doing his best each day.

He spent his boyhood and attended the Public Schools at American Fork, where he was born. From there he went to the Brigham Young University, at Provo, and graduated from the University of Utah.

This is what a big Eastern insurance magazine says of him:

"For many years Wallace G. Hunter, State Manager of Utah Idaho and Nevada, was the youngest man that the Kansas City Life Insurance Company ever made a contract with for a General Agency.

"Mr. Hunter has been one of the substantial producers of the Company. He is that happy combination of General Agent and personal producer. Our sincere congratulations are extended to Mr. Hunter. He has reached a goal that has been his ambition for some time. Not only has he conducted his Agency which covers many miles of barren waste in a manner highly satisfactory to his company, but he has produced, personally \$1,018,750 of high class business in a single year.

"We maintain that any man who can write \$1,000,000.00 worth of life insurance in one year is a highly successful Life Insurance man, and when in connection with that he can conduct A Life Insurance Agency, producing over \$3,000,000 worth of business annually and renewing upwards of \$10,000,000 of business, he must command the respect and esteem of a high class of men in all walks of life.



WALLACE G. HUNTER



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

- Best original verses of not to exceed twenty lines.
- Best original stories of not to exceed three hundred words.
- Best amateur photographs, any size.
- Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

The Idaho Sunset

Fleecy clouds dot the western horizon. The sun softly hides behind the distant mountains, sending its golden rays back on those specks, which are white, soft boats of splendor. It is making them many different hues like that of fairyland. It is gone. Twilight comes. Softly and graciously the little twinkling stars peep from out the dark blue heavens.

This is a summer sunset in Idaho.

Age 12 Lucille M. Waters,
Rigby, Idaho,
R. F. D. No. 3.

Christmas Day

Oh Christmas is a happy time,
When Christmas bells ring out sublime
And carols through the still air ring,
And little children sweetly sing.

And then off to our friends we go,
Through sparkling, white, and frosty snow

To see what Santa brought their way,
Upon this blessed Christmas day.

Age 12 Leonore Reid,
P. O. Box 375,
Manti, Utah.

The Temple

Dedicated to the Temple in Salt Lake City

The Temple with its spires bright,
Shining in the golden light
Gives us strength to start the day
And helps us all, in every way.

The Temple is a symbol bright,
To guide us through the darkest night;
It gives us strength to know it's near,
A sign of love for "Him" so dear.

—Frances Naishitt,
Hollywood Ward,
Los Angeles, Calif.

Snowflakes

Feathery snowflakes in the air,
Floating, fleeting, so white and fair,
Now is the time, I am sad to say,
The birds have flown far away.

Feathery snowflakes here and there,
Feathery snowflakes everywhere;
Tell me what you saw up there,
And where you came from in the air.

Feathery snowflakes high and low
Tell me, I would like to know
Are there any birds and bees,
Are there any flowers and trees?

Feathery snowflakes from above,
Where is heaven, where is love?
In the night and in the day,
Tell me where the angels stay?

Feathery snowflakes I shall keep
All the secrets I did seek;
The feathery snowflake has melted
away
Therefore, it had no more to say.
Age 9. Madia Stewart,
Venice, Utah.

Grandpa's Indian Story

"Grandpa" begged John, "tell us a story."

"Yes," said Nellie, "please do."

"All right," agreed Grandpa, "I'll tell you an Indian story."

"Oh, boy!" cried John, "an Indian story!" Nellie only snuggled nearer and grasped Grandpa's hand.

"Years ago," began Grandpa, "when I was a mere boy, I was employed as a sheep-herder in the Rocky Mountain Range. I was sitting in camp one evening eating supper, when I heard the hoof beats of horses.

"I went out to see what had happened; a band of Indian braves had encircled my tent.

"Hello-o-!" I questioned, 'What want?'

"Salt," said the chief, shortly.

"I went into my tent and brought

out a sack of salt. I started with the chief and went the rounds, giving some to each in the corner of his blanket.

"I got about half way around the circle when one brave grabbed the salt. I took it away from him and went on around without giving him any salt at all. This made him very angry and he was going to take it away from me anyway, but the chief stopped him and horse-whipped him.

"When I had finished going the rounds they departed peaceably without bothering me or my sheep."

"There," said Grandpa, well pleased with himself, "I've finished my story."

"You were very brave, Grandpa," said Nellie simply.

"That was a fine story," said John.
Age 14 Delsa Young,
3118 So. 7th East.
Salt Lake City.

Mother

Mother, whose love is all for you—
Mother, whose looks are as sweet as the dew.

Mother, whose words are kind and new,
Mother, whose faith is strong and true.

Mother, who's always tender with care,
Mother, who's always willing to share.
Mother, who always has a faithful prayer,

Mother, who's always right and fair.

Mother, who puts you in your bed at night,

Mother, who tuggles you up so tight,
Mother, who's always doing the right,
Mother, who loves you with all her might.

Mother, who never says or does the wrong,

Mother, who always sings a happy song;

Mother, who works the whole day long—

Mother, who always helps you along.
Age 10 Edith Smith,
Duncan, Arizona.

Oh ye Winter Winds!

Oh ye winter winds, so bitter cold,
How you fret and storm and scold!
When you howl and scowl at night,
It makes the people shake with fright.
How you tear through trees so swift
And sweep up a big snow drift.
Oh ye winter winds, so bitter cold
Not much longer will fret and scold;
For spring is here with flowers and
trees,

With song-birds and their melodies.

Age 10

Don Hoffman,
Lewiston, Utah.

The Bad Little Chicken

Once there was a hen which had a flock of chickens. The mother said:

"A hawk always comes here and it likes to eat little chickens. So when I cluck you come running to me."

All the chickens said they would.

So one day when the little chickens were eating, the hawk was flying in the air. The hen began to cluck, and all the chickens began to run except one. He said:

"Oh there is lots of time. Mother thinks that the hawk will catch me. I have lots of time."

Just then the hawk had him in his claws, and ate him up.

The other little chickens said:

"Poor little brother! If he had only minded mother."

Age 8

Maurine Marx,
Hamilton, Montana.

Christmas Cheer

Old Santa comes around at night
With his pack so full of toys.
He puts them on the tree trimmed
bright,
To please the girls and boys.

Old Santa comes upon his sleigh,
Across the snow so white,
And when, in haste, he leaves our
house,

Goes sailing through the night.

Christmas is the time to think
Of the Christ-Child on the hay
Asleep there in the manger,
So quietly he lay.

Age 13

Wilma Cox,
Box 57, Alton, Utah.



DRAWN BY EDISON SMITH
Age 13. Denver, Colorado

A Boy's Tribute to President Heber J. Grant

Dear President Grant, we wish you many happy returns of the day.
You are our prophet most dear,
And for this reason we proudly honor and welcome you here.
Through a well spent life of over three score and ten,
We trust your days of service will continue until we boys are men.
With your heart so loving and soul so true,
We boys will try to follow your footsteps in life all the way through.
Like Joseph the Prophet, in the days of Nauvoo,
You've been to this church a leader most true;
Trials, opposition, persecutions—you've overcome all,
And now through the victory we welcome your call.

—John Louis Coulam,
11th Ward, Salt Lake City.

Age 12.

My Home on the Joseph Smith Farm

Early in the spring of 1915 my parents came here to take charge of the old Joseph Smith homestead that had previously been purchased by our Church. I was privileged in being the first child born in the old home. It is perfectly wonderful to live here. I have slept in the prophet's bedroom many times. Often I walk in the Sacred Grove where Joseph received his first heavenly vision. The Hill Cumorah is three miles from here. It is inspiring to climb to the summit of it and think of the time when the Nephites and Lamanites had their last battle in this surrounding country. Everyone would enjoy visiting these places where the last dispensation came forth.

I have three brothers: Pliny, Dawn, and Kelvin—who have also been born here. We look forward to the coming of the *Juvenile* each month and enjoy reading it.

We have a branch with Sunday School, Mutual, Relief Society, and Junior Class. On Friday night we have Physical Culture and Community Singing. I hope some day to live in the west where I can enjoy all the organizations of the Church.

Age 13

Palmyra Bean,
Joseph Smith Farm,
Palmyra, New York.



Elmer Leslie Gardner
Age 8, Woodruff, Ariz.
Started reading the
Book of Mormon after
Christmas, 1927 and
finished it before
June 1st.

Christmas Morning

Christmas morn came with laughter and glee,
With the children dancing around their tree,
There were gifts for the large, and gifts for the small,
For mother, father, children and all.

The Christmas tree was a large ever-green,
The prettiest tree they had ever seen.
Over its branches bright ornaments hung,
Where pop-corn and long strands of tinsel were strung.

Oh, see the gifts for dear little Mabel,
A doll house, a chair and a little red table.
A beautiful doll that will close her eyes,
And little tin dishes for cakes and pies.

A sled for Jack and skates for Molly,
A large China doll for little Polly.
Candy, nuts, figs, and dates,
Were set on the table in hand-painted plates.

And see the gifts for father and mother,
A rattle box for baby brother,
Uncle and Aunt, are happy and gay,
Oh, isn't this a glorious day!












Marion Widdison, (Age 12)



• Little Scissor-Stories •







THIS ^(II) is a Bear," said Cousin Kate, snipping and clipping with her clever scissors. "His name is Mr. Growly-Grump. Now Mr. Growly-Grump was a big old



that lived in the big green woods. He had a fine bed of  to sleep on. He had sweet brown  that fell from the great oak-  for his breakfast, and sweet yellow  that the wild  hid in a hollow  for his dinner, and sweet juicy  that popped out of their rough  for his supper. And he had nothing to do all day long but enjoy himself. And yet he was as cross as two , and just growled and growled from the time the jolly  got up in the morning till he put on his cloud  at night. And

everybody in the big green woods was afraid of him. 'If only  would learn to laugh!' said wise little Miss Rabbit. This is wise little ,











said Cousin Kate, snipping and clipping with her clever . "Well, one day  took his  and went to walk. He saw old Mrs. Snowy-  sitting





on a  sound asleep. 'Gr-r-r!' said  .
Hoot! toot! away flew  . He saw little Red-



 cracking a  on a  . 'Gr-r-r!' said Mr.
Growly-Grump. Flash! dash! away





went  . He saw little rosy
Ruth coming along with Teddy-Bear
in her  . 'Gr-r-r!' said  .
Ow! wow! away ran rosy  .

But Teddy-Bear did not run away;  just sat
still in the middle of the path and stared up at Mr.
Growly-Grump. And when  saw that he began
to laugh. And he laughed and he laughed until every-
body in the woods came running to see what was going
on that was so funny. 'Ho, ho, the little  is not
afraid!' roared  , rolling over and over like a

 . 'Neither are we!' cried
 and little  and the rest,
dancing for joy. And they took
hands, and all went home to-
gether, as friendly as  in a

 And  never said
'Gr-r-r!' again, from that day to

this!  'What did I tell you!' said wise little
 . 'Mr. Growly-Grump has learned to laugh!' "





Annual Wash

"Where do you bathe?"
 "In the spring."
 "I didn't ask you when, I asked you where."—Voo Doo.

A Misunderstanding

Alspice: "Did I ever tell you about the awful fright I got on my wedding day?"
 Sage: "Careful, old fellow. No man should speak that way about his wife."

A Counter-Claim

Grocer: "Er—you haven't paid for your turkey yet, madam."
 Customer: "No. My husband sprained his wrist so badly carving it he can't write out your check."

A Grammatical Accident

"What was the excitement down the street?"
 "Oh, a man in a reverie ran into a woman in a tantrum."
 "Were the machines badly damaged?"
 —Boston Transcript.

Railroad Repartee

Old Lady: "Oh, conductor, please stop the train. I dropped my wig out of the window."
 Conductor: "Never mind, madam; there is a switch just this side of the next station."

Law Abiding Citizen

Not long ago Deacon Miller bought a horse and buggy and took his wife out one Sunday for a drive. They came to our neighboring town of Osseo and saw a sign which read, "Speed limit, fifteen miles per hour."

"Here, ma," said the deacon excitedly "you take the lines and drive, and I'll use the whip. Maybe we can make it."

Obedient

Young Wife: "Mother, I can't live with Arthur. He made faces at me and told me to go to the devil."
 Mother: "And what did you do?"
 Young Wife: "I came right home to you."

An Unappreciated Favor

"What's all the hollering down at the river bank?"
 "The gang's washing Pete's clothes for him."
 "Well, what of it?"
 "Well, Pete's still inside of them."

What Johnny Thought

Little Johnny, aged seven, had been taken to the Zoo to see the animals. He stood before the spotted leopard's cage for a few minutes staring intently. Then, turning to his mother, he asked. "Say, Ma, is that the Dotted Lion that everybody wants Dad to sign on?"

The Wrong George

A timekeeper for a railroad gang asked a new workman his name.
 "George Washington, suh," replied the dusky son of toil.
 "You're not the man who cut down the cherry tree, are you?" asked the timekeeper, jokingly.
 "No, suh! 'Twasn't me, suh. This is the first wu'k Ah's done for ovah a year."

Very Obliging

Cholly (to shopman): "I say—aw—could you take that yellow tie with the pink spots out of the show window for me?"
 Shopman: "Certainly, sir. Pleased to take anything out of the window any time, sir."
 Cholly: "Thanks, awfully. The beastly thing bothaws me every time I pass. Good mawning."



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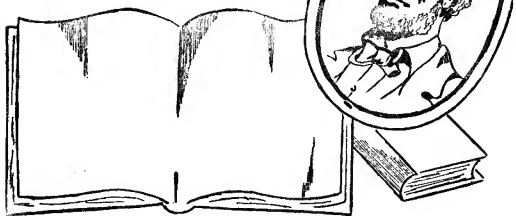
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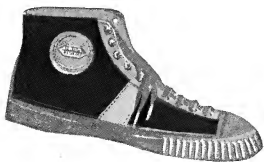
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